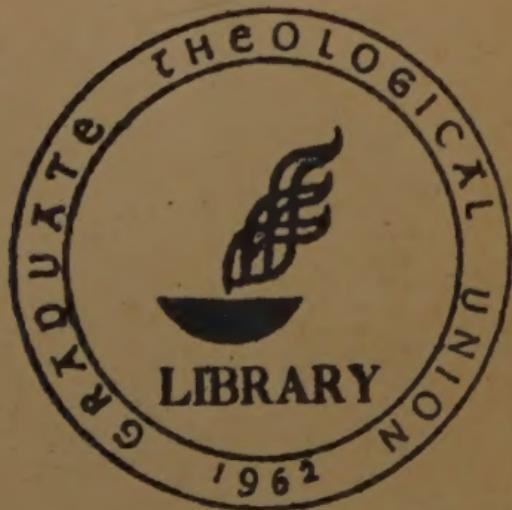


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JESUS THE MESSIAH



N. 2580

MESSIAH THE KING



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"...behold I bring you good tidings of great joy".

JESUS THE MESSIAH

THE FOUR GOSPELS IN ONE NARRATIVE

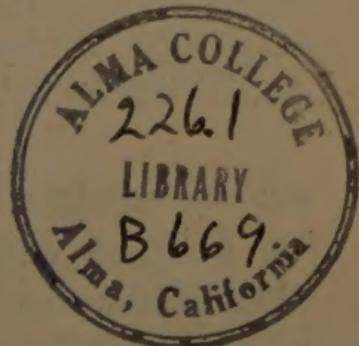
ACCORDING TO THE CHRONOLOGICAL ORDER

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PREFACE.

The human mind seeks truth. There is no source of truth more profound nor more clear than that which springs from the book of the Gospels. The human heart wants to love, but it does not find rest until it is possessed of an ideal of beauty and of goodness, which is capable of satisfying all its desires. In these pages the Son of Man reveals Himself to our hearts as the most beautiful and noble King, the most tender, loyal and generous Friend, the Saviour and Messiah who loves us with a boundless love.

This harmony of the Gospels contains nothing but what the Holy Ghost has inspired the Evangelists to record. All human additions to the sacred text have been carefully avoided. At the same time great pains have been taken to give the whole of the sacred text. Repetition of parable references has been avoided. In this way the Word of God can speak freely to the human heart, unhindered by any human

additions. The disadvantage of this strict rendering of the original text is that the narrative may here and there be less fluent, but this is a slight drawback compared with the advantage of possessing the pure Word of God in all its strength and beauty.

INTRODUCTION

HOW TO USE THIS LITTLE BOOK.

This little book may be used in various ways. It may be read in the ordinary way, it may be read meditatively, it may be used for meditation properly speaking.

As regards ordinary reading, in order really to understand what the Gospel teaches, you must not peruse it like a daily newspaper in a half distracted way, amid the hubbub of the streets and the chatter of the sitting-room. You must take this book now and then for a quarter of an hour. Sit down in a quiet corner as if you were about to read the letters and papers of a deceased father, or mother, or of a far off friend. Try for a short while to forget every thing around you and be for a moment alone with Him whose life is described here by the Spirit of love. He Himself addresses you from these pages with words of profound wisdom and divine compassion ; words that have illuminated the centuries of human history

with heavenly truth, and melted millions of human hearts to tears of compunction and love. Read slowly and rather with the heart than with the eyes.

You will profit still more from this book, if you practise meditative reading. This is as follows. Read some words, or a few lines very slowly, read them again and then wait for a moment and ask Jesus what He wants here to reveal to you about the beauty of His being, about the wisdom of His teaching. Read them once more, and talk them over quietly with yourself and with Jesus, Who is at your side. Keep on doing this until the words begin to live. Be like the lover of music who plays a short beautiful melody, and repeats it, again and again, until his soul is transformed by the harmony.

If, however, you use this book for meditation then you will be sure to obtain the greatest profit for mind and heart. Some people still feel a kind of religious awe on hearing the word meditation. They have only a vague notion of its meaning, and think that meditation is the exclusive and proper practice of monks and that a man of the world is too busy and too practical to be able to meditate. This is a

mistake. They do not understand the meaning of meditation. They know little or nothing of its purpose.

Meditation is thinking over prayerfully the great realities concerning God, man and His destiny; the means of reaching it, the obstacles in its way. It is the stirring of the heart to aspire towards things eternal, the participation in heavenly joys, the expression of our gratitudes, the cry for help, the repentance of past sins. Meditation from this book has a very special character, for the original author is God Himself and it contains the history of the Word made flesh : Jesus Christ.

Meditation from this book will make us know Him as hardly anything else can do. To know Him is to love Him. To love Him is to become like Him. To be like Him is to reach the highest possible moral excellence. To reach this excellence is to obtain peace of heart and to be intimate friends with Christ Himself. These are the fruits of meditation. How are we to practice it ?

Almost every good Catholic has often made a meditation, perhaps without his knowing it. We are in fact already meditating when a fragment of the Gospel narrative, a deed of

divine mercy, the consideration of the beauty of creation, some heavenly truth, rouses our intellect, making us think, stirring our heart to gratitude and admiration, and inspiring us to pray for help and for love. If we want to make our meditation more profitable then, perhaps the following method may help.

Fix a certain time in the early morning or the peaceful evening to be alone with God. Sit in your chair, or, better still, kneel down and read slowly a few lines of the narrative. Ask the Holy Ghost to enable you to realize fully that Almighty God Himself speaks to you from these pages, to understand properly what He says and to be prepared to do anything He may demand of you.

Then call up before your imagination the scene described in the passage. Try to see the streets, the squares, the landscape. Picture the people : men, women, parents, children, priests, publicans, soldiers, merchants, etc. as the narrative suggests. Look quietly at what they do. Listen to what they say and even try to enter into what they think and feel. Above all look at Jesus, observe His deeds, listen to His every word.

When you have realized all this as far as

possible, when it lives to you again as it happened once in Palestine before the eyes of Our Lady or the Apostles, then fix your eyes upon Our Lord and ask Him quietly : "Dear Lord, what is it You want to teach me here about the beauty, the bounty, the wisdom, the merciful kindness, the tremendous power, the unmeasured love of your Sacred Heart ?"

In one passage His omnipotence, in another His human kindness, in another His wisdom will most strike us. Continue to revolve it quietly in your mind. Talk it over with Jesus and His blessed Mother, until it moves you, until it stirs your heart to higher love and admiration of the Friend of Men, until you hate sin above everything, until you desire intensely to do whatever Christ may ask from you. When the sun of Christ's beauty and grandeur shines over us in this way it is so very easy to recognize our own littleness and to see the many stains of sin and imperfection which disfigure our souls.

As we stand in the dazzling light of Jesus' mercy, we will make the firm resolution to be like Him, to give alms, material and spiritual, to endure patiently the shortcomings of others,

to excuse them and to forgive everything to every one.

When the mighty power of Jesus overwhelms us, we shall feel in our hearts a measureless trust in this wonder Worker, we shall feel safe among the dangers and difficulties of daily life, we shall lose all fear, convinced that nothing can harm him who lives in friendship with the Lord of heaven and earth.

At the end of our meditation we must offer all our love and resolutions to Mary and through her to Jesus Himself, asking them to bless them and to give us strength to live according to them.

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PREFACES OF THE EVANGELISTS.

1. Preface of St. Luke. Lk. 1, 1-4.

Forasmuch as many 1) have taken in hand to set forth in order a narration of the things that have been accomplished among us, according as they have delivered them unto us, who from the beginning were eye-witnesses and ministers of the word : It seemed good to me also, having diligently attained to all things from the beginning, to write to thee, in order, most excellent Theophilus, that thou mayest know the verity of those words in which thou hast been instructed.

2. The Word was made flesh. Jo. 1, 1-18.

In the beginning was the Word, ²⁾
And the Word was with God,
And the Word was God.
The same was in the beginning with God.
All things were made by Him :
And without Him was made nothing that was made.
In Him was life,
And the life was the light of men :

1) Some short accounts of the life of Christ had already been made, but among them were some more or less inaccurate ones.

2) God the Son.

And the light shineth in darkness,¹⁾
And the darkness did not comprehend it.

There was a man sent from God,
Whose name was John.
This man came for a witness,
To give testimony of the light,
That all men might believe through Him.
He was not the light,
But was to give testimony of the light.

That was the true light,
Which enlighteneth every man that cometh
into this world.
He was in the world,
And the world was made by Him,
And the world knew Him not.
He came unto His own,
And His own received Him not.
But as many as received Him,
He gave them power to be made the sons of God,
To them that believe in His name.
Who are born, not of blood,
Nor of the will of the flesh,
Nor of the will of man,
But of God.

And the Word was made flesh,
And dwelt among us

1) The Light of God's eternal truth shines through Christ's revelation into the darkness of error and of human shortsightedness.

(And we saw His glory, ¹⁾
The glory as it were of the only begotten of
the Father)
Full of grace and truth.

John beareth witness of Him,
And crieth out, saying :
« This was He of whom I spoke :
He that shall come after me,
Is preferred before me ²⁾ :
Because he was before me. »

And of His fulness we all have received,
And grace for grace.
For the law was given by Moses,
Grace and truth came by Jesus Christ.
No man hath seen God at any time :
The only-begotten Son
Who is in the bosom of the Father,
He hath declared Him.

1) St. John the Evangelist speaks about Christ's glory which he has contemplated on mount Thabor.

2) St. John the Baptist testifies Christ's preeminence and eternal preexistence.

THE FIRST PART.

THE GOSPEL OF THE CHILDHOOD.

3. The Angel announces the nativity of St. John. Lk. I, 5-25.

There was in the days of Herod the king of Judea, a certain priest named Zachary, of the course of Abia, and his wife was of the daughters of Aaron, and her name Elizabeth. And they were both just before God, walking in all the commandments and justifications of the Lord without blame. And they had no son, for that Elizabeth was barren, and they both were well advanced in years. And it came to pass, when he executed the priestly function in the order of his course before God, according to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord ; and all the multitude of the people was praying without at the hour of incense. And there appeared to him an Angel of the Lord, standing on the right side of the altar of incense. And Zachary seeing him was troubled, and fear fell upon him ; but the Angel said to him :

« Fear not, Zachary, for thy prayer is heard ; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John ; and thou shalt have joy and gladness, and many shall rejoice in his nativity. For he shall be great before the Lord :

and shall drink no wine nor strong drink ; and he shall be filled with the Holy Ghost even from his mother's womb. And he shall convert many of the children of Israel to the Lord their God. And he shall go before Him in the spirit and power of Elias ; that he may turn the hearts of the fathers unto the children, ¹⁾ and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people. »

And Zachary said to the Angel :

« Whereby shall I know this ? for I am an old man; and my wife is advanced in years. »

And the angel answering, said to him :

« I am Gabriel who stand before God ; and am sent to speak to thee, and to bring thee these good tidings. And behold thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall come to pass ; because thou hast not believed my words, which shall be fulfilled in their time. »

And the people was waiting for Zachary ; and they wondered that he tarried so long in the temple. And when he came out he could not speak to them, and they understood that he had seen a vision in the temple. And he made signs to them, and remained dumb. And it came to pass, after the days of his office were accomplished, he departed to his own house. And after those days, Elizabeth his wife conceived ; and hid herself five months, saying :

« Thus hath the Lord dealt with me in the days

¹⁾ viz.: To exhort the people to practice the virtues of their pious ancestors.

wherein He hath had regard to take away my reproach among men. » ¹⁾

4. The Angel announces the Nativity of Christ.

Lk. 1, 26-38.

And in the sixth month, the Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the Angel being come in, said unto her :

« Hail, full of grace, the Lord is with thee : blessed art thou among women. »

Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the Angel said to her :

« Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a Son ; and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the most High, and the Lord God shall give unto Him the throne of David His father : and He shall reign in the house of Jacob for ever, and of His kingdom there shall be no end. »

And Mary said to the Angel :

« How shall this be done, because I know not man ? »

And the Angel answering said to her :

« The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee

¹⁾ To have no children was considered a punishment of God and a dishonour among the Jews.

shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age ; and this is the sixth month with her that is called barren ; because no word shall be impossible with God. »

And Mary said :

« Behold the handmaid of the Lord, be it done to me according to Thy word.¹⁾ »

And the Angel departed from her.

5. The visit paid by Mary to Elizabeth. Lk. I, 39-45.

And Mary, rising up in those days, went into the hill country with haste into a city of Juda.²⁾ And she entered into the house of Zachary, and saluted Elizabeth. And it came to pass ; that when Elizabeth heared the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost : and she cried out with a loud voice, and said :

« Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me ? for behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. »

1) At this moment the Word was made flesh, the Son of God took to Himself a human nature so as to be at once in one Person true God and true man.

2) Mary has to make a journey of about three days on foot.

6. The canticle of Our Lady¹⁾. Lk. 1, 46-55.

And Mary said :

« My soul doth magnify the Lord : and my spirit hath rejoiced in God my Saviour.

Because He hath regarded the humility of His handmaid : for behold from henceforth all generations shall call me blessed²⁾.

Because He that is mighty hath done great things to me : and holy is His name.

And His mercy is from generation unto generations, to them that fear Him.

He hath shewed might in His arm : He hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat, and hath exalted the humble.

He hath filled the hungry with good things : and the rich He hath sent empty away.

He hath received Israel His servant, being mindful of His mercy.

As He spoke to our fathers, to Abraham and to his seed for ever. »

7. The Nativity of St. John the Baptist. Lk. 1, 56-66.

And Mary abode with her about three months : and she returned to her own house. Now Elizabeth's full time of being delivered was come, and she brought forth a son. And her neighbours and kinsfolks heard that the Lord had shewed His great mercy towards her, and they congratulated her.

1) This is called the Magnificat.

2) Up to this day Catholics all over the world fulfill this prophecy.

And it came to pass, that on the eighth day they came to circumcise the child, and they called him by his father's name Zachary. And his mother answering, said :

« Not so, but he shall be called John. »

And they said to her :

« There is none of thy kindred that is called by this name. »

And they made signs to his father, how he would have him called. And demanding a writing table, he wrote, saying : John is his name. And they all wondered. And immediately his mouth was opened, and his tongue loosed, and he spoke blessing God. And fear came upon all their neighbours ; and all these things were noised abroad over all the hill country of Judea : and all they that had heard them laid them up in their heart, saying :

« What a one, think ye, shall this child be ? For the hand of the Lord was with him. »

8. The canticle of Zachary. Lk. 1, 67-80.

And Zachary his father was filled with the Holy Ghost : and he prophesied, saying :

« Blessed be the Lord God of Israel : because He hath visited and wrought the redemption of His people : and hath raised up a horn of salvation¹⁾ to us, in the house of David His servant.

As He spoke by the mouth of His holy prophets, who are from the beginning. Salvation from our enemies, and from the hand of all that hate us.

1) An horn of salvation means a power that saves us. The horn, the weapon of the heifer, was to the agricultural Israelites a symbol of strength.

To perform mercy to our fathers ; and to remember His holy testament.

The oath which He swore to Abraham our father, that He would grant to us, that being delivered from the hand of our enemies, we may serve Him without fear, in holiness and justice before Him, all our days.

And thou child, shalt be called the prophet of the highest : for thou shalt go before the face of the Lord to prepare His ways.

To give knowledge of salvation to His people, unto the remission of their sins. Through the bowels of the mercy of our God, in which the Orient, from on high, hath visited us. To enlighten them that sit in darkness, and in the shadow of death : to direct our feet into the way of peace. »

And the child grew, and was strengthened in spirit : and was in the deserts until the day of his manifestation to Israel.

9. Joseph is informed of the mystery of the Incarnation and takes unto himself Mary. Mt. I, 18-25.

Now the generation of Christ was in this wise. When as His mother Mary was espoused to Joseph,¹⁾ before they came together, she was found with child, of the Holy Ghost. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, be-

¹⁾ As regards the mutual duties and rights there was no great difference among the Jews between a betrothal and a marriage. The marriage took place when the bride was conducted into her new home.

hold the Angel of the Lord appeared to him in his sleep, saying :

« Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son : and thou shalt call His name Jesus. For He shall save His people from their sins. »

Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying (Is. 7, 14) :

« Behold ! A virgin shall be with child, and bring forth a son, and they shall call His name Emmanuel, which, being interpreted, is God with us. »

And Joseph rising up from his sleep, did as the Angel of the Lord had commanded him, and took unto himself his wife. And he knew her not till she brought forth her first born son : and he called his name Jesus.¹⁾

10. The genealogy of Christ.

Mt. I, 1-17.

The book of the generation of Jesus Christ, the Son of David, the Son of Abraham : Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren. And Judas begot Phares and Zara of Thamar. And

Lk. 3, 23-28.

And Jesus Himself was beginning about the age of thirty years : being (as it was supposed) the Son of Joseph, who was of Heli, who was of Mathat, who was of Levi, who was of Melchi, who was of Janne, who was of Joseph, who was of Ma-

1). Mary and Joseph both remained virgins also after the birth of Christ.

Phares begot Esron. And Esron begot Aram. And Aram begot Aminadab. And Aminadab begot Naasson. And Naasson begot Salmon. And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse. And Jesse begot David the king. And David the king begot Solomon, of her that had been the wife of Urias. And Solomon begot Roboam. And Roboam begot Abia. And Abia begot Asa. And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias. And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Ezechias. And Ezechias begot Manasses. And Manasses begot Amon. And Amon begot Josias. And Josias begot Je-chonias and his brethren in the transmigration of Babylon. And after the

thathias, who was of Amos, who was of Nahum, who was of Hesli, who was of Nagge, who was of Mahath, who was of Mathathias, who was of Semei, who was of Joseph, who was of Juda, who was of Joanna, who was of Reza, who was of Zorobabel, who was of Salathiel, who was of Neri, who was of Melchi, who was of Addi, who was of Cosan, who was of Hell-madan, who was of Her, who was of Jesus, who was of Eliezer, who was of Jorim, who was of Mathat, who was of Levi, who was of Simeon, who was of Judas, who was of Joseph, who was of Jona, who was of Elia-kim, who was of Melea, who was of Menna, who was of Mathatha, who was of Nathan, who was of David, who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson, who

transmigration of Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel. And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor. And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud. And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob. And Jacob begot Joseph the husband of Mary, of whom was born Jesus, Who is called Christ. So all the generations from Abraham to David, are fourteen generations. And from David to the transmigration of Babylon are fourteen generations; and from the transmigration of Babylon to Christ are fourteen generations.

was of Aminadab, who was of Aram, who was of Esron, who was of Phares, who was of Judas, who was of Jacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor, who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale, who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noe, who was of Lamech, who was of Mathusale, who was of Henoch, who was of Jared, who was of Malaileel, who was of Cainan, who was of Henos, who was of Seth, who was of Adam, who was of God.

11. The nativity of Our Lord. Lk. 2, 1-7.

And it came to pass that in those days there went out a decree from Cæsar Augustus, that the whole



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...because there was no room for them in the inn.

world should be enrolled. This enrolling was first made by Cyrinus the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem : because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born son, and wrapped Him up in swaddling clothes, and laid Him in a manger : ¹⁾ because there was no room for them in the inn.

12. The message of the Angels to the shepherds. Lk. 2, 8-14.

And there were in the same country shepherds watching, and keeping the night-watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the Angel said to them :

« Fear not ; for behold I bring you good tidings of great joy, that shall be to all the people : For this day is born to you a Saviour, who is Christ the Lord in the city of David. And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes, and laid in a manger. »

And suddenly there was with the Angel a mul-

¹⁾ The manger was a small excavation in the wall of the grotto which served as a shelter for the cattle.

titude of the heavenly army, praising God, and saying :

« Glory to God, in the highest : and on earth peace to men of good will. »

13. The homage of the shepherds. Lk. 2, 15-20.

And it came to pass after the Angels departed from them into heaven, the shepherds said one to another :

« Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath shewed to us. »

And they came with haste : and they found Mary and Joseph, and the Infant lying in the manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heared wondered : and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God, for all the things they had heared, and seen, as it was told unto them.

14. The circumcision of Christ. Lk. 2, 21.

And when eight days were fulfilled for circumcising¹⁾ the child, His name was called Jesus, which was so called by the Angel, before He was conceived in the womb.

1) The circumcision was a religious rite by which the child was formally received into the people of God. This ceremony took place eight days after the birth.

15. The purification of Our Lady and the presentations of the infant Jesus. Lk. 2, 22-24.

And after the days of her purification according to the law of Moses were accomplished,¹⁾ they carried Him to Jerusalem, to present Him to the Lord. As it is written in the law of the Lord : « Every male opening the womb shall be called holy to the Lord. » (Ex. 13, 2 ; 12, 15.)

And to offer a sacrifice according as it is written in the law of the Lord, a pair of turtle doves, or two young pigeons. (Lev. 12, 8 ; 5, 11.)

16. Simeon the prophet. Lk. 2, 25-35.

And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel : and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when His parents brought in the child Jesus, to do concerning Him according to the custom of the law, he also took Him into his arms, and blessed God, and said :

« Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace. Because my eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples : a light to the revelation of the gentiles, and the glory of Thy people Israel. »

And His father and mother were wondering at

1) Forty days after the birth.

these things, which were spoken concerning Him. And Simeon blessed them, and said to Mary His mother :

« Behold this Child is set for the fall, and for the resurrection of many in Israel,¹⁾ and for a sign which shall be contradicted.²⁾ And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. »

17. Anna the prophetess. Lk. 2, 36-38.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser ; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years ; who departed not from the temple, by fastings and prayers serving night and day. Now she at the same hour coming in, confessed to the Lord ; and spoke of Him to all that looked for the redemption of Israel.

18. The homage of the wise men. Mt. 2, 1-12.

When Jesus therefore was born in Bethlehem of Juda, in the days of king Herod, behold there came wise men from the East³⁾ to Jerusalem, saying :

« Where is He that is born king of the Jews ? For we have seen His star in the East, and are come to adore Him. »

1) Those who reject Christ will be condemned, those who believe in Him, will be saved.

2) From Christ onward this prophecy is fulfilled every day. The world campaign is the battle for or against Christ.

3) They came from Mesopotamia or Persia and had travelled eighty or a hundred and twenty days.

And king Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him :

« In Bethlehem of Juda. For so it is written by the prophet (Mic. 5, 2.) And thou Bethlehem the land of Juda art not the least among the princes of Juda : for out of thee shall come forth the Captain that shall rule my people Israel. »

Then Herod privately calling the wise men learned diligently of them the time of the star which appeared to them ; and sending them into Bethlehem, said :

« Go and diligently inquire after the Child ; and when you have found Him, bring me word again, that I also may come and adore Him. »

Who having heard the king, went their way ; and behold the star which they had seen in the East went before them until it came and stood over where the child was. And seeing the star they rejoiced with exceeding great joy. And entering into the house, they found the Child with Mary His mother, and falling down they adored Him : and opening their treasures, they offered Him gifts : gold, frankincense and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

19. The flight into Egypt. Mt. 2, 13-15.

— And after they were departed, behold an Angel of the Lord appeared in sleep to Joseph, saying :

« Arise, and take the Child and His mother, and fly into Egypt : and be there until I shall tell thee. For it will come to pass that Herod will seek the Child to destroy Him. »

Who arose and took the Child and His mother by night, and retired into Egypt : and he was there until the death of Herod. That it might be fulfilled which the Lord spoke by the prophet, saying (Os. xi, 1) :

« Out of Egypt have I called my son. »

20. The massacre of the Innocents. Mt. 2, 16-18.

Then Herod perceiving that he was deluded by the wise men, was exceeding angry : and sending killed all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. 1) Then was fulfilled that which was spoken by Jeremias the prophet, saying (31, 15) :

« A voice in Rama was heard, lamentation and great mourning ; Rachel bewailing her children, and would not be comforted, because they are not. »

21. The return to Nazareth. Mt. 2, 19-23.

But when Herod was dead, behold an Angel of the Lord appeared in sleep to Joseph in Egypt, saying :

« Arise, and take the Child and His mother, and

1) Herod set a high age limit in order to make quite sure that the Child should not escape.

go into the land of Israel. For they are dead that sought the life of the Child. »

Who arose, and took the Child and His mother, and came into the land of Israel. But hearing that Archelaus reigned in Judea in the place of Herod his father, he was afraid to go thither : and being warned in sleep retired into the quarters of Galilee. And coming he dwelt in a city called Nazareth ; that it might be fulfilled which was said by the prophets : He shall be called a Nazarene.

22. Christ among the doctors of the Law. Hidden life.
Lk. 2, 39-52.

And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. And the Child grew, and waxed strong, full of wisdom : and the grace of God was in Him. And His parents went every year to Jerusalem at the solemn day of the pasch. And when he was twelve years old, they going up into Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the Child Jesus remained in Jerusalem ; and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him among their kinsfolks and acquaintances. And not finding Him, they returned into Jerusalem, seeking Him. And it came to pass that after three days they found Him in the temple sitting in the midst of the doctors, hearing them and asking them questions. And all that heard Him were astonished at His wisdom and His answers. And

seeing Him, they wondered. And His mother said to Him :

« Son, why hast Thou done so to us ? Behold Thy father and I have sought Thee sorrowing. »

And He said to them :

« How is it that you sought Me ? did you not know that I must be about My father's business? »¹⁾

And they understood not the word, that He spoke unto them. And He went down with them, and came to Nazareth, and was subject to them. And His mother kept all these words in her heart. And Jesus advanced in wisdom and age, and grace with God and men.

1) This is no reproach. It is only the gentle reminder of the divine Will which alone guides the steps of the Son of God.

THE SECOND PART.

THE PREACHING OF THE GOSPEL.

PERIOD OF PREPARATION.

The ministry of St. John.

23. St. John the Baptist comes to the Jordan.
Mt. 3, 1-6. Mk. 1, 1-6. Lk. 3, 1-6.

The beginning of the Gospel of Jesus Christ
the Son of God.

Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high priests Annas, and Caiphas : the word of the Lord was made unto John the son of Zachary in the desert. And he came into all the country about the Jordan, preaching in the desert of Judea the baptism of penance for the remission of sins. And he said : « Do penance : for the kingdom of heaven is at hand. »

For this is he that was spoken of by Isaias the prophet, saying :

« Behold I send my angel before Thy face, who shall prepare the way before Thee. » (Mal. 3, 1.)

« A voice of one crying in the desert ¹⁾ : Prepare ye the way of the Lord, make straight His paths. Every valley shall be filled ; and every mountain and hill shall be brought low : and the crooked shall be made straight and the rough ways plain. » (40, 3.)

And there went out unto him all the country of Judea, and all they of Jerusalem, and all the country about the Jordan, and were baptized by him in the river Jordan, confessing their sins.

Now John himself had his raiment of camel's hair, and a leathern girdle about his loins ; and his food was locusts and wild honey.

24. Exhortations unto repentance. Mt. 3, 7-10.
Lk. 3, 7-9.

And seeing many of the Pharisees and Sadducees, ²⁾ he said to the multitudes that went forth to be baptized by him :

« Ye offspring of vipers, who hath shewed you to flee from the wrath to come? Bring forth therefore fruits worthy of penance, and do not begin to say, within yourselves, We have Abraham for our

1) When eastern princes intended to travel through their states, they sent a herald in front of them to summon the people to make the bad roads smooth and practicable. In like manner Christ the King sends his herald St. John in front of Him, to prepare the hearts of men for His coming.

2) The Pharisees were a Jewish sect who boasted of their perfect observance of the Law. Their religion degenerated into a superstitions externalism. They were the conservative party in religious matters in opposition to the Saducees and Herodians.

The Saducees were a Jewish sect which rejected faith in the life to come. Their conduct was very worldly. Many among the priests belonged to this sect.

father. For I say unto you, that God is able of these stones to raise up children to Abraham. For now the axe is laid to the root of the trees. Every tree therefore that bringeth not forth good fruit, shall « be cut down, and cast into the fire. »

25. St. John urges to charity and justice. Lk. 3, 10-14.

And the people asked him saying :

« What then shall we do ? »

And he answering, said to them :

« He that hath two coats, let him give to him that hath none ; and he that hath meat, let him do in like manner. »

And the publicans also came to be baptized, and said to him ?

« Master, what shall we do ? »

But he said to them :

« Do nothing more than that which is appointed you. »

And the soldiers also asked him, saying :

« And what shall we do ? »

And he said to them :

« Do violence to no man, neither exact wrongfully ; and be content with your pay. »

26. He announces Christ. Mt. 3, 11-12. Mk. 1, 6-8.

Lk. 3, 15-18.

And as the people was of opinion, and all were thinking in their hearts of John, that perhaps he might be the Christ, John answered, saying unto **all** :

« I indeed baptize you with water unto repen-

tance, but after me, there shall come One mightier than I, the lachet of whose shoes I am not worthy stooping down to loose ; He shall baptize you with the Holy Ghost and with fire.¹⁾ Whose fan is in His hand, and He will purge His floor ; and will gather His wheat into His barn, but the chaff He will burn with unquenchable fire. »

And many other things exhorting, did he preach to the people.

27. He baptizes Christ. Mt. 3, 13-17. Mk. 1, 9-11.
Lk. 3, 21-22.

Now it came to pass, when all the people were baptized then Jesus came from Galilee to the Jordan, unto John, to be baptized by him. But John stayed Him, saying :

« I ought to be baptized by Thee, and comest Thou to me ? »²⁾

But Jesus answering, said to him :

« Suffer it to be so now. For so it becometh us to fulfil all justice. »³⁾

Then he suffered Him. And Jesus being baptized, forthwith came out of the water. And lo, Jesus praying, heaven was opened to Him and He saw

1) After St. John had prepared the way, Christ was to come baptising with the Holy Ghost and with fire. This means that the water (Christ's baptism) was to be the instrument of divine grace. Grace is a fire which through love consumes sin, grace is a light which enlightens the understanding and kindles the heart.

2) It was the first time that St. John saw Christ. An inspiration from on high revealed to him that this Man was the Messias whose way He had been sent to prepare.

3) Thus the divine decrees must be accomplished.



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"This is My beloved Son, in Whom I am well pleased".

the heavens opened and the Spirit of God, the Holy Ghost descending in a bodily shape as a dove, coming upon Him, and remaining on Him.

And behold there came a voice from heaven :

« This is My beloved Son, in Whom I am well pleased. »

« Thou art My beloved Son, in Thee I am well pleased. »

28. Christ's fasting and temptations¹⁾. Mt. 4, 1-11.
Mk. 1, 12-13. Lk. 4, 1-13.

And Jesus being full of the Holy Ghost, immediately returned from the Jordan, and the Spirit drove Him into the desert, to be tempted by the devil. And He was in the desert forty days and forty nights, and was tempted by satan, and He was with beasts. And He ate nothing in those days ; and when they were ended He was hungry.

And the tempter coming said to Him :

« If Thou be the Son of God, command that these stones become bread. »

But He answered and said :

« It is written : Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. »²⁾ (Deut. 8, 3.)

Then the devil took Him up, and brought Him to

1) Satan could show to Christ the attractiveness of the sinful deed, but this could not move Him to an even involuntary inclination to evil. Every motion of His heart and intellect was under perfect control of His divine nature, and guided by the supernatural grace which had been imparted to Him without measure.

2) Christ means : Man must not provide for the body only, but also for his soul and this by keeping the word of God, His commandments, and by following His inspirations.

Jerusalem, the holy city, and set Him upon the pinnacle of the temple, and said to Him :

« If thou be the Son of God, cast Thyself down from hence, for it is written :

« His Angels He hath given charge over Thee, that they keep Thee, and in their hands they shall bear Thee up, lest perhaps Thou dash Thy foot against a stone. » (Ps. 90. 11-12.)

Jesus said to him :

« It is written again : Thou shalt not tempt the Lord Thy God ». (Deut. 6, 16.)

Again the devil took Him up and led Him unto a very high mountain, and shewed Him all the kingdoms of the world, and the glory of them in a moment of time. And he said to Him :

« To Thee will I give all this power, and the glory of them ; for to me they are delivered, and to whom I will, I give them.¹⁾ If Thou therefore falling down wilt adore before me, all shall be thine. »

Then saith Jesus to him :

« Get thee hence Satan, for it is written : « The Lord thy God shalt thou adore, and Him only shalt thou serve. » (Deut. 6, 13.)

Then, all the temptation being ended, the devil left Him for a time ;²⁾ and behold Angels came and ministered to Him.

1) Satan deceived Eve in paradise. Satan tries to deceive Christ. Satan has been a liar from the beginning and will remain so for ever. Christ teaches how to resist him.

2) Satan is to return at the hour of the passion which is described by the Evangelists as an assault of hell and of the powers of darkness.

29. The testimony of St. John to the emissaries of the Jews. Jo. 1, 19-28.

And this is the testimony of John, when the Jews sent from Jerusalem priests and Levites to him, to ask him :

« Who art thou ? »

And he confessed, and did not deny : and he confessed :

« I am not the Christ. »

And they asked him :

« What then ? Art thou Elias ? »

And he said :

« I am not ».

« Art thou the prophet ? »¹⁾

And he answered :

« No ».

They said therefore unto him :

« Who art thou that we may give an answer to them that sent us ? What sayest thou of thyself ? »

He said :

« I am the voice of one crying in the wilderness : Make straight the way of the Lord, as said the prophet Isaias. » (40, 3).

And they that were sent, were of the Pharisees. And they asked him, and said to him :

« Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet ? »

John answered them, saying :

1) This question refers to a prophecy of Moses in which he speaks of a Prophet greater than he himself who was to come. Some Jews interpreted this to be the Messiah, others His forerunner.

« I baptize with water ; but there hath stood One in the midst of you, whom you know not. The same is He that shall come after me, who is preferred before me : the latchet of whose shoe I am not worthy to loose¹⁾. »

These things were done in Bethania beyond the Jordan, where John was baptizing.

30. A new testimony of St. John. Jo. 1, 29-34.

The next day John saw Jesus coming to him, and he saith :

« Behold the lamb of God, behold Him who taketh away the sin of the world.²⁾ This is He of whom I said : After me there cometh a man, who is preferred before me : because He was before me. And I knew Him not, but that He may be made manifest in Israel, therefore am I come baptizing with water. »

And John gave testimony, saying :

« I saw the spirit coming down as a dove from heaven and He remained upon Him. And I knew Him not : but He, who sent me to baptize with water, said to me : He upon whom thou shalt see the Spirit descending and remaining upon Him,

1) St. John acknowledges himself to be only the herald of Christ ; he proclaims that Christ existed before him, being eternal ; he humbly confesses Christ's transcending superiority.

2) It is touching to hear so gentle a name come from the mouth of this austere ascetic. Every morning and evening a lamb was sacrificed in the temple for the sins of the night and for the sins of the day. Seven hundred years before Isaias had prophesied about Christ, that He was to take away the sins of the people being led to slaughter like a patient lamb which does not open its mouth. Therefore the Jews clearly understood what was meant by John's word : Behold the Lamb of God.

He it is that baptizeth with the Holy Ghost. And I saw ; and I gave testimony, that this is the Son of God. »

31. Christ's first disciples. Jo. 1, 35-40.

The next day again John stood, and two of his disciples. And beholding Jesus walking, he saith : « Behold the lamb of God. »

And the two disciples heard Him speak, and they followed Jesus. And Jesus turning and seeing them following Him, said to them :

« What seek you ? »

Who said to Him :

« Rabbi (which is to say, being interpreted Master), where dwellest Thou ? »

He saith to them :

« Come and see ».

They came, and saw where He abode, and they staid with Him that day : now it was about the tenth hour. And Andrew the brother of Simon Peter was one of the two who had heard of John, and followed Him.

32. Andrew leads Peter to Christ. Jo. 1, 41-42.

He findeth first his brother Simon, and saith to him :

« We have found the Messias, »

(which is, being interpreted, the Christ.) And he brought him to Jesus. And Jesus looking upon him said :

« Thou art Simon the son of Jona : thou shalt be called Cephas, » (which is interpreted Peter.)

33. Christ calls Philip and Nathanael. Jo. i, 43-51.

On the following day He would go forth into Galilee, and He findeth Philip. And Jesus saith to him :

« Follow Me. »

Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith to him :

« We have found Him of Whom Moses in the law, and the prophets did write, Jesus the Son of Joseph of Nazareth. »

And Nathanael said to him :

« Can any good thing come from Nazareth ? »

Philip saith to him :

« Come and see. »

Jesus saw Nathanael coming to Him and He saith to him :

« Behold an Israelite indeed, in whom there is no guile. »

Nathanael saith to Him :

« Whence knowest Thou me ? »

Jesus answered, and said to him :

« Before that Philip called thee, when thou wast under the fig tree I saw thee. »

Nathanael answered Him, and said :

« Rabbi, Thou art the Son of God, Thou art the King of Israel. »¹⁾

Jesus answered and said to him :

« Because I said unto thee, I saw thee under the

1) Nathanael acknowledges Christ to be more than an ordinary man, because He showed that He knew what had passed under the fig tree, which was probably connected with some secret of his heart.

fig tree, thou believest : greater things than these shalt thou see.

And He saith to him :

« Amen, amen I say to you, you shall see the heaven opened, and the Angels of God ascending and descending upon the Son of man. »

34. The marriage in Cana. Jo. 2, 1-11.

And the third day there was a marriage in Cana of Galilee : and the mother of Jesus was there. And Jesus also was invited, and His disciples, to the marriage. And the wine failing, the mother of Jesus saith to Him :

« They have no wine. »

And Jesus saith to her :

« Woman, what is it to Me and to thee ? ¹⁾ My hour is not yet come. »

His mother saith to the waiters :

« Whatsoever He shall say to you, do ye. »

Now there were set there six waterpots of stone, according to the manner of the purifying of the Jews, containing two or three measures ²⁾ apiece. Jesus saith to them :

« Fill the waterpots with water. »

And they filled them up to the brim. And Jesus saith to them :

« Draw out now, and carry to the chief steward of the feast. »

And they carried it. And when the chief steward had tasted the water made wine, and knew not

¹⁾ In Jewish parlance this meant a polite refusal. It may be rendered : Do not be anxious about it. Leave it to Me.

²⁾ A measure was a Greek metretes containing about 36 litres.

whence it was, but the waiters knew who had drawn the water ; the chief steward calleth the bridegroom, and saith to him :

« Every man at first setteth forth good wine, and when men have well drunk then that which is worse. But thou hast kept the good wine until now. »

This beginning of miracles did Jesus in Cana of Galilee : and manifested His glory, and His disciples believed in Him.

35. Christ goes down to Capharnaum. Jo. 2, 12.

After this He went down to Capharnaum, He and His mother, and His brethren, and His disciples : and they remained there not many days.

THE FIRST YEAR.

I.—*In Jerusalem, Judea and Samaria.*

36. Christ casts the sellers out of the temple.

Jo. 2, 13-22.

And the pasch of the Jews was at hand, and Jesus went up into Jerusalem. And He found in the temple them that sold oxen and sheep and doves, and the changers of money, sitting¹⁾. And when He had made as it were, a scourge of little cords, He

1) The animals were sold to the visitors of the temple who wanted to offer up a sacrifice. The changing of money took place to provide the Jews from foreign countries with Jewish coinage which was the only money that might be offered in the sanctuary.

drove them all out of the temple, the sheep also and the oxen, and the money of the changers He poured out, and the tables he overthrew. And to them that sold doves He said :

« Take these things hence, and make not the house of My Father a house of traffic. »

And His disciples remembered that it was written : « The zeal of thy house hath eaten Me up. » (Ps. 68, 9) The Jews ¹⁾ therefore answered, and said to Him :

« What sign dost Thou shew unto us, seeing Thou dost these things ? »

Jesus answered and said to them :

« Destroy this temple, and in three days I will raise it up. »

The Jews then said :

« Six and forty years was this temple in building, and wilt Thou raise it up in three days ? »

But He spoke of the temple of His body. When therefore He was risen again from the dead, His disciples remembered that He had said this, and they believed the scripture, and the word that Jesus had said.

37. The weakness of the faith of many. Jo. 2, 23-25.

Now when He was at Jerusalem at the pasch, upon the festival day many believed in His name, seeing His signs which He did. But Jesus did not trust Himself unto them, for that He knew all

1) When St. John the Evangelist speaks of the Jews he usually means the Jewish priests and scribes, the enemies of Christ.

men, and because He needed not that any should give testimony of man : for He knew what was in man.

38. Nicodemus comes to Jesus by night. Jo. 3, 1-15.

And there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. This man came to Jesus by night, and said to Him :

« Rabbi, we know that Thou art come a teacher from God : for no man can do these signs which Thou dost, unless God be with Him. »

Jesus answered and said to him :

« Amen, amen I say to thee, unless a man be born again,¹⁾ he cannot see the kingdom of God. »

Nicodemus saith to Him :

« How can a man be born when he is old ? can he enter a second time into his mother's womb, and be born again ? »

Jesus answered :

« Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh : and that which is born of the Spirit, is spirit. Wonder not, that I said to thee, you must be born again. The spirit breatheth where he will : and thou hearest his voice, but thou knowest not whence he cometh and whither he goeth²⁾ : so is every one that is born of the Spirit. »

1) viz. by the supernatural new birth effected by baptism and remission of sin.

2) We must not be surprised at understanding so little about the nature of divine grace, for even of daily natural phenomena, as f. i. the motion of the wind we understand next to nothing.

Nicodemus answered, and said to Him :
« How can these things be done ? »

Jesus answered, and said to him :

« Art thou a master in Israel, and knowest not these things ? Amen, amen I say to thee, that We speak what We know, and We testify what We have seen, and you receive not Our testimony. If I have spoken to you earthly things, and you believe not : how will you believe if I shall speak to you heavenly things ? And no man hath ascended into heaven but He that descended from heaven, the Son of man who is in heaven. And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up¹⁾ : That, whosoever believeth in Him, may not perish, but may have life everlasting. »

39. Summary of Christ's teaching made by the Evangelist. Jo. 3, 15-21.

« For God so loved the world, as to give His only begotten Son : that whosoever believeth in Him, may not perish, but may have life everlasting. For God sent not His Son, into the world, to judge the world, but that the world may be saved by Him. He that believeth in Him is not judged. But he that doth not believe is already judged : because he believeth not in the name of the only begotten Son of God. And this is the judgment : because the light is come into the world, and men loved darkness rather than the light : for their works were evil. For every one that doth evil

1) Be elevated on the cross.

hateth the light, and cometh not to the light, that his works may not be reproved. But he that doth truth, cometh to the light, that his works may be made manifest, because they are done in God. »

40. The preaching in Judea. The last testimony of St. John. Jo. 3, 22-36.

After these things Jesus and His disciples came into the land of Judea ; and there he abode with them and baptized. And John also was baptizing in Ennon near Salim ; because there was much water there, and they came, and were baptized. For John was not yet cast into prison. And there arose a question between some of John's disciples and the Jews concerning purification : And they came to John, and said to him :

« Rabbi, He that was with thee beyond the Jordan, to whom thou gavest testimony, behold He baptizeth and all men come to Him. »

John answered and said :

« A man cannot receive anything, unless it be given him from heaven. You yourselves do bear me witness, that I said I am not Christ, but that I am sent before Him. He that hath the bride, is the bridegroom¹⁾: but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice. This my joy therefore is fulfilled. He must increase but I must decrease. He that cometh from above, is above all. He that is of the earth, of the earth he is, and of

¹⁾ Christ is the Bridegroom, the faithful people of the Roman Catholic Church is His Spouse. St. John is the bridesman who rejoices in the happiness of Christ and His spouse.

the earth he speaketh. He that cometh from heaven, is above all. And what He hath seen, and heard, that He testifieth : and no man receiveth His testimony. He that hath received His testimony, hath set to his seal that God is true. For He whom God hath sent, speaketh the words of God : for God doth not give the Spirit by measure. The Father loveth the Son : and He hath given all things into His hand. He that believeth in the Son, hath life everlasting : but he that believeth not the Son, shall not see life, but the wrath of God abideth on him.»

41. St. John is shut up in prison. Jesus goes back to Galilee. Mt. 4, 12. Mk. 1, 14. Lk. 3, 19-20; 4, 14. Jo. 4, 1-3.

But Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done, added yet this above all, that he shut up John in prison.

When therefore Jesus knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John (though Jesus Himself did not baptize, but His disciples), and when He had heard that John was delivered up, He left Judea and in the power of the Spirit He went again into Galilee.

42. At the well of Jacob. Jo. 4, 4-26.

And He was of necessity to pass through Samaria. He cometh therefore to a city of Samaria which is called Sichar ; near the land which Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore being wearied with His journey,

sat thus on the well. It was about the sixth hour.¹⁾ There cometh a woman of Samaria to draw water. Jesus saith to her ; « Give Me to drink. » For His disciples were gone into the city to buy meats. Then that Samaritan woman saith to Him :

« How dost Thou, being a Jew, ask of me to drink, who am a Samaritan woman ? ²⁾ »

For the Jews do not communicate with the Samaritans. Jesus answered and said to her :

« If thou didst know the gift of God, and who He is that saith to thee, Give Me to drink ; thou perhaps wouldest have asked of Him, and He would have given thee living water. »

The woman saith to Him :

« Sir, Thou hast nothing wherein to draw, and the well is deep : from whence, then hast Thou living water ? Art Thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle ? »

Jesus answered, and said to her :

« Whosoever drinketh of this water, shall thirst again : but he that shall drink of the water that I will give him, shall not thirst for ever. But the water that I will give him, shall become in him a fountain of water springing up, into life everlasting. »

The woman saith to Him :

« Sir, give me this water, that I may not thirst, nor come hither to draw. »

1) The Jews usually counted the hours of the day beginning from 6 o'clock in the morning. If the Evangelist used this method it was midday. If however he referred to the Greek method it was 6 o'clock in the afternoon.

2) The Jews lived in constant enmity with the Samaritans. They considered them to be wholly impure and heretics.

Jesus saith to her :

« Go, call thy husband, and come hither. »

The woman answered, and said :

« I have no husband. »

Jesus said to her :

« Thou hast said well, I have no husband : For thou hast had five husbands : and he whom thou now hast, is not thy husband. This thou hast said truly. »

The woman saith to Him :

« Sir, I perceive that Thou art a prophet. Our fathers adored on this mountain, and you say, that at Jerusalem is the place where men must adore. »

Jesus saith to her :

« Woman, believe Me, that the hour cometh, when you shall neither on this mountain, nor in Jerusalem adore the Father.¹⁾ You adore that which you know not : We adore that which We know ; for salvation is of the Jews. But the hour cometh, and now is when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore Him. God is a spirit, and they that adore Him, must adore Him in spirit and in truth. »

The woman saith to Him :

« I know that the Messias cometh (who is called Christ), therefore when He is come, He will tell us all things. »

Jesus saith to her :

« I am He who am speaking with thee. »

¹⁾ Under the New-Covenant the worship of God would not be limited to only one place viz. the temple of Jerusalem.

43. Many Samaritans believe in Christ. Jo. 4, 27-42.

And immediately His disciples came : and they wondered that He talked with the woman. Yet no man said :

« What seekest Thou, or why talkest Thou with her ? »

The woman therefore left her waterpot, and went her way into the city, and saith to the men there :

« Come, and see the Man who has told me all things whatsoever I have done. Is not He the Christ ? »

They went therefore out of the city and came unto Him.

In the mean time the disciples prayed Him, saying :

« Rabbi, eat. »

But He said to them :

« I have meat to eat which you know not ».

The disciples therefore said one to another :

« Hath any man brought Him to eat ? »

Jesus saith to them :

« My meat is to do the will of Him that sent Me, that I may perfect His work. Do not you say, there are yet four months, and then the harvest cometh ? Behold I say to you, lift up your eyes, and see the countries, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life everlasting : that both he that soweth, and he that reapeth, may rejoice together. For in this is the saying true : that it is one man that soweth, and it is another that reapeth. I have sent you to reap that in which you did not

labour : others have laboured, and you have entered into their labours. »

Now of that city many of the Samaritans believed in Him, for the word of the woman giving testimony :

« He told me all things whatsoever I have done. »

So when the Samaritans were come to Him, they desired Him that He would tarry there. And He abode there two days. And many more believed in Him because of His own word. And they said to the woman :

« We now believe, not for thy saying : for we ourselves have heared Him, and know that this is indeed the Saviour of the world. »

II.—In Galilee.

44. Jesus comes to Galilee. Jo. 4, 43-45.

Now after two days He departed thence ; and went into Galilee. For Jesus Himself gave testimony that a prophet hath no honour in his own country. And when He was come into Galilee, the Galileans received Him, having seen all the things He had done at Jerusalem on the festival day : for they also went to the festival day.

45. He heals the son of the ruler. Jo. 4, 46-54.

He came again therefore into Cana of Galilee, where He made the water wine. And there was a certain ruler whose son was sick at Capharnaum. He having heared that Jesus was come from Judea into Galilee, went to Him, and prayed Him to

come down and heal his son : for he was at the point of death. Jesus therefore said to him :

« Unless you see signs and wonders, you believe not. »

The ruler saith to Him :

« Lord come down before that my son die. »

Jesus saith to him :

« Go thy way, thy son liveth »

The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him : and they brought word, saying, that his son lived.

He asked therefore of them the hour, wherein he grew better. And they said to him :

« Yesterday at the seventh hour ¹⁾ the fever left him. »

The father therefore knew that it was at the same hour, that Jesus said to him : « Thy son liveth » ; and himself believed and his whole house. This is again the second miracle that Jesus did, when He was come out of Judea into Galilee.

46. Our Lord begins to preach the kingdom of God.

Mt. 4, 13-17. Mk. 1, 14-15. Lk. 4, 14-15.

And leaving the city Nazareth, He came and dwelt in Capharnaum on the sea coast, in the borders of Zabulon and of Nephthalim : that it might be fulfilled which was said by Isaias the prophet (8, 23 ; 9, 1) :

« Land of Zabulon and land of Nephthalim, the way of the sea beyond the Jordan, Galilee of the

¹⁾ Probably at one o'clock in the afternoon.

gentiles : the people that sat in darkness, hath seen great light : and to them that sat in the region of the shadow of death, light is sprung up ».

From that time Jesus began to preach the gospel of the kingdom of God, and to say :

« Repent ye and believe the gospel, the time is fulfilled, and the kingdom of heaven is at hand. »

And the fame of Him went out through the whole country. And He taught in their synagogues, and was magnified by all.

47. The calling of the first disciples and the first miraculous draught of fishes. Mt. 4, 18-22. Mk. 1, 16-20. Lk. 5, 1-11.

And Jesus walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers). And it came to pass, that when the multitudes pressed upon Him to hear the word of God, He stood by the lake Genesareth and saw two ships standing by the lake : but the fishermen were gone out of them and were washing their nets. And going up into one of the ships that was Simon's He desired him to draw back a little from the land. And sitting He taught the multitudes out of the ship. Now when He had ceased to speak, He said to Simon :

« Launch out into the deep, and let down your nets for a draught. »

And Simon answering, said to Him :

« Master, we have laboured all the night, and have taken nothing ; but at Thy word I will let down the net. »

And when they had done this, they enclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus' knees saying :

« Depart from me, for I am a sinful man, O Lord. »

For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken. And so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon :

« Fear not ; from henceforth thou shalt catch men. »

And having brought their ships to land, leaving all things they followed Him. And going from thence a little farther He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets ; and He called them. And they forthwith left their nets and father with the hired men, and followed Him.

48. Christ teaches in the synagogue of Capharnaum where He casts out an unclean spirit. Mk. 1, 21-28. Lk. 4, 31-37.

And they entered into Capharnaum, and forthwith upon the Sabbathdays going into the synagogue, He taught them. And they were astonished at His doctrine. For He was teaching them as one having power, and not as the scribes and Pharisees.

And there was in their synagogue a man with

an unclean spirit and he cried out with a loud voice :

“ Ah, what have we to do with Thee, Jesus of Nazareth? art Thou come to destroy us ? I know Thee who Thou art, the Holy One of God. »

And Jesus threatened him, saying :

“ Speak no more and go out of the man. »

And when the unclean spirit had thrown him into the midst, tearing him, and crying out with a loud voice, he went out of him and hurt him not at all. And they were all amazed, insomuch that they questioned among themselves, saying :

“ What thing is this ? What is this new doctrine ? for with power and with authority He commandeth even the unclean spirits, and they obey Him and go out. »

And the fame of Him was spread forthwith into all the country of Galilee.

**49. Peter's mother-in-law is cured. Mt. 8, 14-15.
Mk. 1, 29-31. Lk. 4, 38-39.**

And Jesus rising up they went immediately out of the synagogue, and came into the house of Simon and Andrew, with James and John. Now Simon's wife's mother lay sick of a great fever and straightway they tell Him of her. He came and took her by the hand, and standing over her, He commanded the fever, and immediately the fever left her, and rising up she ministered unto them.

50. The Sabbath day being own many others are restored to health. Mt. 8, 16-17. Mk. 1, 32-34. Lk. 4, 40-41.

At even when the sun was set¹⁾, all they that had any sick with divers diseases, brought them unto Him. And all the city was gathered together at the door. And He laying His hands on every one of them, healed them all. That it might be fulfilled, which was spoken by the prophet Isaias saying (53, 4) :

« He took our infirmities, and bore our diseases. »

They brought to Him many that were possessed with devils : and He cast out the spirits with a word. And the devils came out from many, crying out, and saying :

« Thou art the Son of God. »

And rebuking them, He suffered them not to speak, because they knew that He was the Christ.

51. Christ goes into a desert place to pray. Mk. 1, 35-38. Lk. 4, 42-43.

And rising very early in the morning, He went out when it was day, and departed into a desert place, and there He prayed. And Simon and they that were with Him, followed after Him. And when they had found Him, they say to Him :

« All are seeking Thee. »

And He saith to them :

« Let us go into the neighbouring towns and cities, that I may preach there also ; for to this purpose am I come.

1) At sunset the sabbath ended. The Jews might then carry their sick, which was forbidden on the sabbath day.

And the multitudes sought Him, and came unto Him, and would have stayed Him, that He should not go from them. But He said unto them :

« To other cities also I must bring the good tidings of the kingdom of God, for therefore was I sent. »

52. The preaching of Christ throughout Galilee.

Mt. 4, 23. Mk. 1, 39. Lk. 4, 44.

And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness among the people and casting out devils.

53. The cleansing of the leper. Mt. 8, 1-4. Mk. 1, 40-45. Lk. 5, 12-16.

Now it came to pass, when He was in a certain city, behold there came a man, full of leprosy to Him, and when he saw Jesus, he fell on his face and adored Him, and he besought Him, saying :

« Lord, if Thou wilt, Thou canst make me clean. »

And being moved with compassion, He stretched forth His hand, and touched Him, and saith unto Him :

« I will. Be thou made clean. »

And when He had spoken, immediately the leprosy departed from him, and he was made clean. And He strictly charged him, and straightway sent him out. And He saith to him :

« See thou say nothing to any man : but go, shew thyself to the high-priest, and offer the gift for thy

cleansing which Moses commanded, for a testimony unto them.¹⁾ »

But he went out, and began to publish and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places.

But His fame went abroad the more, and great multitudes came to Him from every quarter to hear, and to be healed of their infirmities. But He withdrew Himself into the desert, and prayed.

54. Jesus cures a man sick of the palsy in Capharnaum. Mt. 9, 1-8. Mk. 2, 1-12. Lk. 5, 17-26.

And when He entered again into His town Capharnaum after some days, it was noised that He was in the house²⁾. And many came together, so that there was no room, not even at the door. And He sat teaching and spoke to them the word. And there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judea and Jerusalem and the power of the Lord was with Him to heal.

And behold they came to Him, bringing on a bed a man who had the palsy : and they sought means to bring him in, and to lay him before Him.

And not finding by what way they might bring Him in because of the multitude, they went up

1) Christ forbade the man to speak of his miraculous cure, perhaps because the priests had to attest his cure to enable the man to live again among the other people, and they might be unwilling to do this if they knew that Christ had healed him. It is not impossible also that Christ wanted to prevent a outburst of enthusiasm of the people.

2) Probably the house of Peter.

to the housetop, and uncovered the roof where He was,¹⁾ and opening it, they let him down through the tiles with his couch, into the midst before Jesus. And seeing their faith He said to the sick of the palsy :

« Be of good cheer, son, thy sins are forgiven thee. »

And the scribes and Pharisees began to think in their hearts, saying within themselves :

« Why doth this Man speak thus ? Who is this who speaketh blasphemies ? Who can forgive sins, but God alone ? »

But Jesus perceiving in His spirit their reasonings, answered and said to them :

« Why do you think evil in your hearts ? Which is easier, to say to the sick of palsy : « Thy sins are forgiven thee », or to say : « Arise, take up thy bed, and walk ? » But that you may know that the Son of man hath power on earth to forgive sins, (then said He to the man sick of palsy,) I say to thee, « Arise, take up thy bed, and go into thy house. »

And immediately rising up before them, he took up the bed on which he lay, and went away to his own house, glorifying God. And amazement took hold on all, and they glorified God, who had given such power to man. And they were filled with fear, saying :

« We have seen wonderful things to day. We never saw the like. »

1) In Palestine the roofs of the houses are flat. One can ascend by a stone staircase leading along the outer wall of the house.

55. The calling of Matthew. Mt. 9, 9-13. Mk. 2, 13-17.
Lk. 5, 27-32.

And when Jesus past on from thence, He went forth again to the sea-side ; and all the multitude came to Him, and He taught them.

And when He was passing by, He saw, a publican called Matthew sitting at the place of custom, and He saith to him :

« Follow Me. »

And leaving all things, he rose up and followed Him. And Matthew made Him a great feast in his own house. And it came to pass when He sat at meat in his house, that many publicans and sinners sat down together with Jesus and His disciples, for they were many, and they followed Him.

And the scribes and Pharisees, seeing that He ate with publicans and sinners, murmured against His disciples and said :

« Why doth your Master eat and drink with publicans and sinners ? Why do you eat and drink with publicans and sinners ? »

Jesus hearing this, saith to them :

« They that are well have no need of a physician, but they that are sick. But go you and learn what this meaneth : « I desire mercy and not sacrifice. » (Os. 6, 6.) For I came not to call the just but sinners to penance. »

56. The question of fasting. Mt. 9, 14-17. Mk. 2, 18-22.
Lk. 5, 33-39.

And the disciples of John and the Pharisees used to fast, and they come, and say to Him :

« Why do the disciples of John fast often and make

prayers, and the disciples of the Pharisees in like manner ; but Thine eat and drink ? »

And Jesus saith to them :

« Can the children of the marriage fast, as long as the bridegroom is with them ? As long as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom shall be taken away from them, and then they will fast in those days. » ¹⁾

And He spoke also a parable to them :

« No man rendeth a piece from a new garment and putteth it upon an old garment, otherwise he will rend the new and also the piece from the new will not agree with the old. And no man putteth new wine into old wine-skins ; otherwise the wine will burst the skins, and itself will be spilled and the skin will perish. But new wine must be put into new wine-skins, and both are preserved. And no man drinking old, hath presently a mind to new, for he saith : « The old is better. » ²⁾

1) The disciples of Christ only observed the fast-days prescribed by the law. This was a time of rejoicing to them because Christ was among them. Later on when the Bridegroom of their souls had gone away, they also would lead a life of penance according as the Holy Ghost inspired them.

2) The meaning of these parables is : Christ did not come to reform the Jewish religion—to put a new patch on an old garment—but to start a new dispensation, to form His Holy Church.

In this new dispensation, new forms of sacrifice and penance will be required, not those of the Old-Covenant, not the fastings of the Pharisees.

The new wine requires new, not old, skins. (The Jews kept their wine not in barrels but in sacks of skin.) The new dispensation however will only gradually show its blessed influence, even as new wine has not immediately its full flavour. This serves as an explanation why so many Jews were ill disposed toward Our Lord. Man is always attached to old customs he always says : The old wine is better.

SECOND YEAR.

*I.—Journey to Jerusalem.***57. Christ heals the sick man at the pond. Jo. 5, 1-18.**

After these things was a festival day of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem a pond, called Gate of the Sheep,¹⁾ which in Hebrew is named Bethsaida, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered, were waiting for the moving of the water. And an Angel of the Lord descended at certain times into the pond ; and the water was moved. And he that went down first into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under. And there was a certain man there, that had been eight and thirty years under his infirmity. Him, when Jesus had seen lying, and knew that he had been now a long time He saith to him :

« Wilt thou be made whole ? »

The infirm man answered Him :

« Sir, I have no man, when the water is troubled, to put me into the pond. For whilst I am coming, another goeth down before me. »

Jesus saith to him :

« Arise take up thy bed and walk »

And immediately the man was made whole and he took up his bed and walked. And it was the sabbath that day. The Jews therefore said to him that was healed :

1) The Gate of the Sheep lay north east of the temple.

« It is the sabbath, it is not lawful for thee to take up thy bed. ¹⁾ »

He answered to them :

« He that made me whole, He said to me : Take up thy bed, and walk ».

They asked him, therefore :

« Who is that Man who said to thee : Take up thy bed, and walk ? »

But he who was healed, knew not who it was. For Jesus went aside from the multitude standing in the place. Afterwards Jesus findeth him in the temple, and saith to him :

« Behold thou art made whole : sin no more, lest some worse thing happen to thee ».

And the man went his way, and told the Jews that it was Jesus who had made him whole. Therefore did the Jews persecute Jesus, because He did these things on the sabbath. But Jesus answered them :

« My Father worketh until now ; and I work. ²⁾ »

Hereupon therefore the Jews sought the more to kill Him, because He did not only break the sabbath, but also said God was His Father, making Himself equal to God.

1) The superstitious prescriptions of the Pharisees forbade the carrying of even the smallest things on the Sabbath day. In our days they would forbid even the carrying of a pocket-handkerchief. They allowed a walk of only ten minutes on that day.

2) God is always operating to keep creation in being. If he were even for one moment to suspend His omnipotent activity every thing would vanish into nothingness. Christ, being God, is therefore always operating also on the sabbath and the cure of this man is only one of the countless effects of His power by which He calls His creatures into being and preserves them.

58. Discourse of Christ to the Pharisees. Jo. 5, 19-47.

Then Jesus answered and said to them :

« Amen, amen I say unto you : the Son cannot do anything of Himself, but what He seeth the Father doing : for what things soever He doth, these the Son also doth in like manner. For the Father loveth the Son, and sheweth Him all things which Himself doth. And greater works than these will He shew Him, that you may wonder. For as the Father raiseth up the dead, and giveth life : so the Son also giveth life to whom He will. For neither doth the Father judge any man : but hath given all judgment to the Son. That all men may honour the Son, as they honour the Father. He who honoureth not the Son, honoureth not the Father who hath sent Him. Amen, amen, I say unto you, that he who heareth my word, and believeth Him that sent Me, hath life everlasting ; and cometh not into judgment, but is passed from death to life. Amen, amen, I say unto you, that the hour cometh, and now is, when the dead¹⁾ shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in Himself; so He hath given to the Son also to have life in Himself : And He hath given Him power to do judgment, because He is the Son of man. Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good things, shall come forth unto the resurrection of life ; but they that have done evil,

1) Those who are dead spiritually.

unto the resurrection of judgment. I cannot of Myself do any thing. As I hear, so I judge : and My judgment is just : because I seek not My own will, but the will of Him that sent Me.

If I bear witness of Myself, My witness is not true.¹⁾ There is another that beareth witness of Me ; and I know that the witness which He witnesseth of Me is true. You sent to John : and he gave testimony to the truth. But I receive not testimony from man : but I say these things that you may be saved. He was a burning and a shining light. And you were willing for a time to rejoice in his light. But I have greater testimony than that of John. For the works which the Father hath given Me to perfect : the works themselves, which I do, give testimony of Me, that the Father hath sent Me. And the Father Himself Who hath sent Me, hath given testimony of Me. Neither have you heard His voice at any time, nor seen His shape. And you have not His word abiding in you : for Whom He hath sent, Him you believe not. Search the scriptures, for you think in them to have life everlasting ; and the same are they that give testimony of Me : and you will not come to Me that you may have life. I receive not glory from men. But I know you, that you have not the love of God in you. I am come in the name of My Father, and you receive Me not : if another shall come in his own name, him you will receive. How can you believe, who receive glory one from another : and the glory which is from God alone, you do not seek ? Think not that I will

1) You would not have been obliged to believe Me if the miracles which I did, had not testified that what I speak is truth.

accuse you to the Father. There is one that accuseth you, Moses, in whom you trust. For if you did believe Moses, you would perhaps believe Me also. For he wrote to Me. But if you do not believe his writings : how will you believe My words ? »

II.—In Galilee.

59. The disciples pluck ears of corn on sabbath. Mt. 12, 1-8. Mk. 2, 23-28. Lk. 6, 1-5.

And it came to pass again, as the Lord walked through the corn fields on the second first sabbath, that His disciples being hungry, began, as they went, to pluck the ears of corn. And they did eat, rubbing them in their hands. ¹⁾ But the Pharisees, when they saw it, said to Him :

« Behold, why do Thy disciples on the sabbath day, that which is not lawful to do on the sabbath ? »

And Jesus answering them, said :

« Have you never read what David did, when he had need, and was hungry himself, and they that were with him ? How he went into the house of God under Abiathar the high-priest, and did take and eat²⁾ the loaves of proposition which was not lawful for him to eat but only for the priests, and gave to them who were with him ? Or have ye not read in the law, that on the sabbath day the priests in the temple break the sabbath and are guiltless ? But I

¹⁾ In the oriental countries it is an acknowledged right that one is allowed to take of the fruits of the field for immediate consumption.

²⁾ David did not sin for his extreme need excused him from observing a mere positive law.

say unto you, that one greater than the temple is here. But if you had known what this meaneth : « I desire mercy, and not sacrifice » (Os, 6, 6), you would never have condemned the innocent. »

And He said to them :

« The sabbath was made for man, not man for the sabbath. So the Son of man is lord even of the sabbath. »

60. On another sabbath : The cure of the withered hand. Mt. 12, 9-13. Mk. 3, 1-5. Lk. 6, 6-10.

And when he departed thence it came to pass also on another sabbath, that He entered again into their synagogue, and taught. And there was a man, whose right hand was withered. And the scribes and Pharisees watched Him, if He would heal on the sabbath, that they might find an accusation against Him. And they asked Him, saying :

« Is it lawful to heal on the sabbath day ? »

But He knew their thoughts, and said to the man who had the withered hand :

« Arise, and stand forth in the midst »

And He arose and stood forth. And Jesus said to them :

« I ask you, is it lawful on the sabbath days to do good or to do evil ; to save a life, or to destroy it ? »

But they held their peace. But He said to them :

« What man shall there be among you, that hath one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it and lift it out ? How much better is a man than a sheep ? Wherefore it is lawful to do good on the sabbath days. »

And looking round about on them all, with anger, being grieved for the blindness of their hearts, He then said to the man :

« Stretch forth thy hand. »

And he stretched it forth, and his hand was restored whole, as the other.

61. Plotting of the Pharisees to destroy Christ.

Mt. 12, 14. Mk. 3, 6. Lk. 6, 11.

But the Pharisees were filled with madness, and they communed one with another what they might do to Jesus. And going out they immediately took counsel against Him with the Herodians,¹⁾ how they might destroy Him.

62. Christ retires to the sea of Genesareth, where He cures many. Mt. 4, 24-25 ; 12, 15-21. Mk. 3, 7-12. Lk. 6, 17-19.

But Jesus knowing their thoughts, retired with His disciples to the sea, and a great multitude followed Him, from Galilee and Judea, and from Jerusalem, and from Idumea, and from Decapolis, and from beyond the Jordan. And they about Tyre and Sidon, a great multitude, hearing the things which He did, came to Him. And He told His disciples that a little boat should wait on Him, because of the multitude, lest they should throng Him. For He had healed many, so that as many as had evils, pressed upon Him that they might touch Him. And they brought to Him all that were sick, taken

1) The Herodians were partisans of the house of Herod. They were very worldly people, and formed a kind of liberal party.

with divers diseases and torments, possessed with devils, and lunatics and palsied. And all the multitude sought to touch Him, for power came forth from Him, and He cured them. And the unclean spirits, when they saw Him, fell down before Him and they cried, saying :

« Thou art the son of God. »

And He strictly charged them that they should not make Him known.

That it might be fulfilled which was spoken by Isaias the prophet, saying (42, 1-4) :

« Behold My Servant Whom I have chosen, My Beloved in Whom My soul hath been well pleased. I will put My Spirit upon Him, and He shall show judgment to the gentiles. He shall not contend, nor cry out, neither shall any man hear His voice in the streets. The bruised reed He shall not break, and smoking flax He shall not extinguish : till He send forth judgment unto victory. And in His name the gentiles shall hope. »

63. The calling of the twelve Apostles. Mt. 5, 1 ; 10, 1-4. Mk. 3, 13-19. Lk. 6, 12-16.

And it came to pass in those days, seeing the multitudes, He went up into a mountain to pray, and He passed the whole night in the prayer of God. And when the day was come, He called unto Him His disciples whom He would Himself, and they came to Him. And He chose twelve of them whom also He named Apostles.¹⁾ And He made that they should be with Him, and that He might send them

1) Apostle signifies; ambassador or envoy.

to preach. And He gave them power to heal sickness, and to cast out devils.

And the names of the twelve Apostles are these : The first, Simon, who is called Peter and Andrew his brother, James the son of Zebedee, and John his brother, (and He named them Boanerges which is, the sons of thunder,) Philip and Bartholomew, Thomas and Matthew the publican, and James of Alpheus, and Thaddeus, Simon the Cananean who is called Zelotes, and Judas Iscariot, who was the traitor.

64. The sermon on the mount. The composition of place. Mt. 5, 1-2. Lk. 6, 17-20.

And coming down with them, He stood in a level place and the company of His disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea coast both of Tyre and Sidon, who were come to hear Him, and to be healed of their diseases. And when He had sat down, His disciples came to Him. And He, lifting up His eyes on His disciples, opened His mouth and taught them, saying :

65. Blessings and threats. Mt. 5, 3-12. Lk. 6, 20-26.

« Blessed are the poor in spirit : for theirs is the kingdom of heaven. Blessed are the meek : for they shall possess the land. Blessed are they that mourn: for they shall be comforted. Blessed are they that hunger and thirst after justice : for they shall have their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart : for they

shall see God. Blessed are the peacemakers : for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake : for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake. Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Be glad and rejoice in those days, for your reward is very great in heaven. For so they persecuted the prophets that were before you.

But wo to you that are rich : for you have your consolation. Wo to you that are filled : for you shall hunger. Wo to you that now laugh : for you shall mourn and weep. Wo to you when men shall bless you : For according to these things did their fathers to the false prophets. » ¹⁾

66. The salt of the earth ; the light of the world. Mt. 5, 13-16.

« You are the salt of the earth.²⁾ But if the salt lose its savour, wherewith shall it be salted ? It is good for nothing anymore, but to be cast out, and to be trodden on by men. You are the light of the world. A city seated on a mountain cannot be hid. Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine

1) These words must have been, as indeed they have been ever since, music to the ear of the poor and the oppressed.

2) Even as the salt is a preservative against corruption, so the Apostles must counter-act the corruption of the world by their example, their apostolic work and their prayer.

to all that are in the house. So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven. »

67. Christ and the Law : The general principle. Mt. 5, 17-20.

« Do not think that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil. For amen I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled. He, therefore, that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven. For I tell you, that unless your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven. »

68. Anger and hatred. Mt. 5, 21-26.

« You have heard that it was said to them of old (Ex. 20. 13...) : Thou shalt not kill. And whosoever shall kill, shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell fire. ¹⁾ If therefore thou offer thy gift at the altar, and there

¹⁾ Christ's words are not to be taken literally. He teaches that we can sin against the fifth commandment, not only by external deeds but also by thoughts and desires. He teaches moreover that our punishment will be in proportion to our sin.

thou remember that thy brother hath anything against thee ; leave there thy offering before the altar, and go first to be reconciled to thy brother, and then coming thou shalt offer thy gift. Be at agreement with thy adversary betimes, whilst thou art in the way with him ; lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen I say to thee, thou shalt not go from thence till thou repay the last farthing. »

69. Adultery and concupiscence. Mt. 5, 27-30.

« You have heard that it was said to them of old (Ex. 20, 14) : Thou shalt not commit adultery. But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart. And if thy right eye scandalize thee, pluck it out and cast it from thee. For it is expedient for thee that one of thy members should perish, rather than thy whole body be cast into hell. And if thy right hand scandalize thee, cut it off, and cast it from thee : for it is expedient for thee that one of thy members should perish, rather than that thy whole body go into hell. »

70. Divorce. Mt. 5, 31-32.

« And it hath been said, (Deut. 24, 1.) : Whosoever shall put away his wife, let him give her a bill of divorce. But I say to you, that whosoever shall put away his wife, excepting the cause of fornication, maketh her to commit adultery ; and he that shall marry her that is put away, committeth adultery. »

71. Perjury and swearing. Mt. 5, 33-37.

« Again you have heard that it was said to them of old (Ex. 20, 7...) Thou shalt not forswear thyself : But thou shalt perform thy oaths to the Lord. But I say to you not to swear at all, neither by heaven, for it is the throne of God ; nor by the earth, for it is his footstool ; nor by Jerusalem, for it is the city of the great king : neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your speech be yea, yea : no, no : and that which is over and above these is of evil. »

72. The law of retaliation. Mt. 5, 38-42. Lk. 6, 29-30.

« You have heard that it hath been said (Lev. 24, 19) : An eye for an eye, and a tooth for a tooth. But I say to you not to resist evil : but if one strike thee on thy right cheek, turn to him also the other: and if a man will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him. And him that taketh away from thee thy cloak, forbid not to take thy coat also. And whosoever will force thee one mile, go with him other two. Give to every one that asketh of thee, and from him that would borrow of thee, turn not away, and of him that taketh away thy goods, ask them not again. ¹⁾ »

¹⁾ These are counsels not precepts. They are invitation to high christian perfection.

73. The love of enemies. Mt. 5, 43-48. Lk. 6, 27-28 ; 31-36.

« You have heard that it has been said (Lev. 19, 18) : « Thou shalt love thy neighbour and hate thy enemy. » But I say to you that hear : Love your enemies, do good to them that hate you. Bless them that curse you, and pray for them, that persecute and calumniate you, that you may be the children of your Father who is in heaven, who maketh His sun to rise upon the good, and bad, and raineth upon the just and the unjust. And as you would that men should do to you, do you also to them in like manner. For if you love them that love you, what reward shall you have ? Do not even the publicans this ? And if you do good to them who do good to you, what thanks are to you ? for sinners also do this. And if ye lend to them of whom ye hope to receive, what thanks are to you ? for sinners also lend to sinners, for to receive as much. But love ye your enemies ; do good, and lend, hoping for nothing thereby : and your reward shall be great, and you shall be the sons of the Highest : for He is kind to the unthankful, and to the evil. Be you therefore perfect, merciful, as also your heavenly Father is perfect, merciful. »

74. The right intentions when giving alms. Mt. 6, 1-4.

« Take heed that you do not your justice before men, to be seen by them : otherwise you shall not have a reward of your Father who is in heaven. Therefore when thou dost an alms-deed, sound not a trumpet before thee, as the hypocrites do in

the synagogues and in the streets, that they may be honoured by men. Amen I say to you, they have received their reward. But when thou dost alms, let not thy left hand know what thy right hand doth. That the alms may be in secret, and thy Father Who seeth in secret will repay thee. »

75. The right intentions when praying. Mt. 6, 5-8.

« And when ye pray, you shall not be as the hypocrites that love to stand and pray in the synagogues and corners of the streets, that they may be seen by men : Amen I say to you, they have received their reward. But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret : and thy Father Who seeth in secret will repay thee. And when you are praying, speak not much, as the heathens. For they think that in their much speaking, they may be heard. Be not you therefore like to them, for your Father knoweth what is needful for you, before you ask Him. »

76. The Lords prayer. Mt. 6, 9-15.

« Thus therefore shall you pray: Our Father who art in heaven, hallowed be Thy name, Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our supersubstantial bread. And forgive us our debts, as we also forgive our debtors. And lead us not into temptation. But deliver us from evil. Amen. For if you will forgive men their offences, your heavenly Father will forgive you also your offences. But if you will not forgive men, neither will your Father forgive you your offences. »

77. The right intentions when fasting. Mt. 6, 16-18.

« And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou when thou fastest anoint thy head, and wash thy face : that thou appear not to men to fast, but to thy Father who is in secret : and thy Father who seeth in secret, will repay thee. »

78. The heavenly treasure. Mt. 6, 19-21.

« Lay not up to yourselves treasures on earth : where the rust, and moth consume, and where thieves break through, and steal. But lay up to yourselves treasures in heaven : where neither the rust nor moth doth consume, and where thieves do not break through, nor steal. For where thy treasure is, there is thy heart also. »

79. The eye, the torch of the body. Mt. 6, 22-23.

« The light of thy body is thy eye. If thy eye be single thy whole body shall be lightsome. But if thy eye be evil thy whole body shall be darksome. If then the light that is in thee, be darkness : the darkness itself how great shall it be ? »

80. Serve only one God. Mt. 6, 24.

« No man can serve two masters. For either he will hate the one, and love the other : or he will sustain the one, and despise the other. You cannot serve God and mammon. »

81. Leave the care of temporal things to God.
Mt. 6, 25-34.

« Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body what you shall put on. Is not the life more than the meat : and the body more than the raiment ? Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns : and your heavenly Father feedeth them. Are not you of much more value than they ? And which of you by taking thought, can add to his stature one cubit ? And for raiment why are you solicitous ? Consider the lilies of the field how they grow : they labour not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which is to day and to morrow is cast into the oven, God doth so clothe : how much more you, O ye of little faith ? Be not solicitous therefore, saying : what shall we eat : or what shall we drink, or wherewith shall we be clothed ? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and His justice, and all these things shall be added unto you. Be not therefore solicitous for to morrow ; for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof. »

82. Do not judge. Some counsels. Mt. 7, 1-6. Lk. 6, 37-42.

« Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. For with what judgment you judge, you shall be judged. Forgive, and you shall be forgiven. Give, and it shall be given to you : good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again. »

And He spoke also to them a similitude :

« Can the blind lead the blind ? do they not both fall into the ditch ? The disciple is not above His master: but every one shall be perfect, if he is as His master. And why seest thou the mote in thy brother's eye, but the beam that is in thy own eye thou considerest not ? Or how canst thou say to thy brother : Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye ? Hypocrite, cast first the beam out of thy own eye ; and then shalt thou see clearly to take out the mote from thy brother's eye. Give not that which is holy to the dogs ; neither cast ye your pearls before swine, lest perhaps they trample them under their feet, and turning upon you, they tear you ».

83. Confidence in prayer. Mt. 7, 7-11.

« Ask, and it shall be given you : seek, and you shall find : knock, and it shall be opened to you. For every one that asketh, receiveth : and he that

seeketh, findest : and to him that knocketh, it shall be opened. Or what man is there among you, of whom if his son shall ask bread, will he reach him a stone ? Or if he shall ask him a fish, will he reach him a serpent ? If you then being evil, know how to give good gifts to your children : how much more will your Father who is in heaven, give good things to them that ask him ? »

84. The golden rule of charity. Mt. 7, 12.

« All things therefore whatsoever ye would that men should do to you, do you also to them. For this is the law and the prophets. »

85. The twofold gate and the twofold way. Mt. 7,
13-14.

« Enter ye in at the narrow gate : for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in therewith. How narrow is the gate, and strait is the way that leadeth to life : and few there are that find it. »

86. Beware of false prophets. Mt. 7, 15-20. Lk. 6,
43-45.

« Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles ? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that

bringeth not forth good fruit, shall be cut down and shall be cast into the fire. Wherefore by their fruits you shall know them. For every tree is known by its fruit. For men do not gather figs from thorns ; nor from a bramble bush do they gather the grape. A good man out of the good treasure of his heart, bringeth forth that which is good : and an evil man out of the evil treasure bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh. »

87. Work, not words, shall save you. Mt. 7, 21-23.
Lk. 6, 46.

« And why call you me, Lord, Lord : and do not the things which I say ? Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doth the will of My Father who is in heaven, he shall enter into the kingdom of heaven. Many will say to Me in that day : « Lord, Lord, have we not prophesied in Thy name, and cast out devils in Thy name, and done many miracles in Thy name ? » And then I will profess unto them : « I never knew you : depart from me, you that work iniquity. »

88. The end : The house built on the rock. Mt. 7, 27-29.
Lk. 6, 47-49.

« Every one therefore that cometh to Me, and heareth these My words, and doth them, I will shew you to whom he is like. He shall be likened to a wise man that built his house upon a rock. And the rain fell, and the floods came, and the winds

blew, and they beat upon that house, and it fell not, for it was founded on a rock. And every one that heareth these My words, and doth them not, shall be like a foolish man that built his house upon the sand, without a foundation. And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and immediately it fell, and great was the fall thereof. »

And it came to pass when Jesus had fully ended these words, the people were in admiration at His doctrine. For He was teaching them as one having power, and not as their scribes and Pharisees.

89. Capharnaum : The servant of the centurion is healed. Mt. 8, 5-13. Lk. 7, 1-10.

And when He had finished all His words in the hearing of the people, He entered into Capharnaum. And the servant of a certain centurion, who was dear to him, being sick, was ready to die. And when he had heard of Jesus, he sent unto Him the ancients of the Jews, desiring Him to come and heal his servant, saying :

« Lord my servant lieth at home sick of the palsy, and is grievously tormented. »

And when they came to Jesus, they besought Him earnestly, saying to Him :

« He is worthy that Thou shouldest do this for him. For he loveth our nation : and he hath built us a synagogue. »¹⁾

And Jesus said :

« I will come and heal him. »

1) Some years ago the ruins and foundations of a synagogue were excavated.

And Jesus went with them. And when He was now not far from the house, the centurion sent his friends to Him saying :

« Lord, trouble not Thyself. For I am not worthy that Thou shouldest enter under my roof.¹⁾ For which cause neither did I think myself worthy to come to Thee ; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers, and I say to one : Go, and he goeth ; and to another : Come, and he cometh ; and to my servant : Do this, and he doth it. »

Which Jesus hearing, marvelled : and turning about to the multitude that followed Him, He said :

« Amen I say to you, I have not found so great faith, not even in Israel. And I say to you that many shall come from the East and the West, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven : But the children of the kingdom shall be cast out into the exterior darkness : there shall be weeping and gnashing of teeth. »

And Jesus said to the centurion :

« Go, and as thou hast believed, so be it done to thee. »

And his servant was healed at the same hour. And they who were sent, being returned to the house, found the servant whole, who had been sick.

1) While his friends deliver their message, the centurion sees from the distance that Christ is nevertheless advancing in the direction of his house. He now goes himself to Christ, and confesses that although a Roman officer, he deems himself unworthy of a visit from the holy Preacher. Holy Church puts the words of the centurion into the mouth of her children, before they receive the visit of Christ in the Holy Eucharist : « Domine, non sum dignus, Lord, I am not worthy ».

90. Naim : The widows son is restored to life.
Lk. 7; 11-17.

And it came to pass afterwards, that He went into a city that is called Naim ; and there went with Him, His disciples, and a great multitude. And when He came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother ; and she was a widow : and a great multitude of the city was with her. Whom when the Lord had seen, being moved with mercy towards her, He said to her :

« Weep not. »

And He came near and touched the bier. And they that carried it, stood still. And He said :

« Young man, I say to thee, arise. »

And he that was dead, sat up, and began to speak. And He gave him to his mother. And there came a fear upon them all : and they glorified God, saying :

« A great prophet is risen up among us : and God hath visited His people. »

And this rumour of Him went forth throughout all Judea, and throughout all the country round about.

91. St. John sends his disciples to Christ. Mt. 11, 2-6.
Lk. 7, 18-23.

And John's disciples told him of all these things.¹⁾ Now when John had heard in prison the works

1) St. John knew of course that Christ was the long expected Messiah. He wanted to elicit from Him a formal declaration before the multitude. Christ answered by pointing to the fulfillment of the messianic prophecy in His Person.

of Christ, John called to him two of his disciples, and sent them to Jesus, saying :

« Art Thou He that art to come ; or look we for another ? »

And when the men were come unto Him, they said :

« John the Baptist hath sent us to Thee, saying : Art Thou He that art to come ; or look we for another ? »

(And in that same hour, He cured many of their diseases, and hurts, and evil spirits : and to many that were blind He gave sight.) And answering. He said to them :

« Go and relate to John what you have heard and seen : The blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the gospel is preached : And blessed is he whosoever shall not be scandalized in Me. »

92. Christ praises St. John. Mt. 11, 7-15. Lk. 7, 24-30.

And when the messengers of John were departed, Jesus began to speak to the multitudes concerning John.

« What went you out into the desert to see ? A reed shaken with the wind ? But what went you out to see ? A man clothed in soft garments ? Behold they that are in costly apparel and live delicately, are in the houses of kings. But what went you out to see ? A prophet ? Yea, I say to you, and more than a prophet : For this is he of whom it is written (~~Is. 35, 5-6~~) : « Behold I send my angel before thy face, who shall prepare thy way before thee. » For I say to you : Amongst those that are born of

women, there is not a greater prophet than John the Baptist. But he that is the lesser in the kingdom of God, is greater than he.

And all the people hearing, and the publicans, justified God, being baptized with John's baptism. But the Pharisees and the lawyers despised the counsel of God against themselves, being not baptized by him. And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent bear it away. For all the prophets and the law prophesied until John.

And if you will receive it, he is Elias that is to come. He that hath ears to hear, let him hear. »

93. Christ blames the present generation. Mt. 11,
16-19. Lk. 7, 31-35.

And the Lord said :

« Whereunto then shall I liken the men of this generation ? and to what are they like ? They are like to children sitting in the marketplace, and speaking one to another, and saying : We have piped to you, and you have not danced : we have mourned, and you have not wept.¹⁾ For John the Baptist came neither eating bread nor drinking wine ; and you say : He hath a devil. The Son of man is come eating and drinking ; and you say : Behold a Man that is a glutton and a drinker of wine, a friend of publicans and sinners. And wisdom is justified by all her children. » ²⁾

1) The Jews are like obstinate children : They are never satisfied. They had found fault with St. John because he was too austere, they blamed Christ for not practising extraordinary penances.

2) Those who are wise have acknowledged the divine wisdom of the life of John and of Christ.

94. The sinful woman anoints Christ's feet. Lk. 7, 36-50.

And one of the Pharisees desired Him to eat with him. And He went into the house of the Pharisee, and sat down to meat. And behold a woman that was in the city, a sinner, when she knew that He sat at meat in the Pharisee's house, brought an alabaster box of ointment ; and standing behind at His feet, she began to wash His feet with tears, and wiped them with the hairs of her head, and kissed His feet, and anointed them with ointment.¹⁾ And the Pharisee, who had invited Him, seeing it, spoke within himself saying :

« This man, if He were a prophet, would know surely who and what manner of woman this is that toucheth Him, that she is a sinner. »

And Jesus answering, said to him :

« Simon, I have somewhat to say to thee. »

But he said :

« Master, say it. »

« A certain creditor had two debtors, the one owned five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most ? »

Simon answering said :

« I suppose that he to whom he forgave most. »

And He said to him :

« Thou hast judged rightly. »

1) In Palestine distinguished ladies carried a silver, gold, or alabaster scent-bottle by a chain round their neck. Therefore that which had been an instrument of sin to Mary Magdalene she now used as a sign of loving repentance.

And turning to the women He said unto Simon :
« Dost thou see this woman ? I entered into thy house thou gavest Me no water for My feet ; but she with her tears hath washed My feet, and with her hairs hath wiped them. Thou gavest Me no kiss ; but she since she came in, hath not ceased to kiss My feet. My head with oil thou didst not anoint ; but she with ointment hath anointed My feet. Wherefore I say to thee. Many sins are forgiven her, because she hath loved much. But to whom less is forgiven he loveth less. »

And He said to her :

« Thy sins are forgiven thee. »

And they that sat at meat with Him began to say within themselves :

« Who is this that forgiveth sins also ? »

And He saith to the woman :

« Thy faith hath made thee safe, go in peace. »

95. The pious women who serve Christ. Lk. 8, 1-3.

And it came to pass afterwards that He travelled through the cities and towns, preaching and evangelizing the kingdom of God ; and the twelve with Him. And certain women who had been healed of evil spirits and infirmities ; Mary who is called Magdalén, out of whom seven devils were gone forth, and Joanna, the wife of Chusa Herod's steward, and Susanna, and many others, who ministered unto Him of their substance.

96. Capharnaum. The fear of Christ's relations.
Mk. 3, 20-21.

And they come to a house, and the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on Him. For they said :

« He is beside Himself. »

97. The devil is driven out. Mt. 12, 22-23.

Then was offered to Him one possessed with a devil, blind and dumb : and He healed him, so that he spoke and saw. And all the multitudes were amazed, and said :

« Is not this the Son of David ? »

98. Christ refutes the calumnies of the Pharisees.
Mt. 12, 24-30. Mk. 3, 22-27.

But the Pharisees and the scribes who were come from Jerusalem, hearing it, said :

« This man hath Beelzebub, and casteth not out devils, but by Beelzebub, the prince of the devils. »

And Jesus knowing their thoughts, after He had called them together, said to them in parables :

« Every kingdom divided against itself shall be made desolate ; that kingdom cannot stand, and every city or house divided against itself shall not stand. And if satan cast out satan, he is divided against himself : how then shall his kingdom stand ? and if I, by Beelzebub, cast out devils, by whom do your children cast them out ? Therefore they shall be your judges, but if I by the Spirit of God cast

out devils, then is the kingdom of God come upon you. Or how can anyone enter into the house of the strong, and rifle his goods, unless he first bind the strong ? and then he will rifle his house. He that is not with Me, is against Me : he that gathereth not with me, scattereth. »

99. Blasphemies against the Holy Ghost. Mt. 12, 31-32. Mk. 3, 28-30.

« Therefore I say to you : Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him : but he that shall speak against the Holy Ghost, it shall never be forgiven him neither in this world, nor in the world to come, but he shall be guilty of an everlasting sin¹⁾ ».

Because they said : « He hath an unclean spirit. »

100. Condemnation of the Pharisees. Mt. 12, 33-37.

« Either make the tree good, and its fruit good : or make the tree evil, and its fruit evil. For by the fruit the tree is known. O generation of vipers, how can you speak good things, whereas you are evil ? for out of the abundance of the heart the mouth speaketh. A good man out of a good treasure bringeth forth good things : and an evil man out of an evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall render an account for it in

1) As long as the Pharisees blasphemed against the Holy Ghost, remission of sin was impossible; they rendered themselves incapable of receiving the grace of repentance.

the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. »

101. The mother and the brethren of the Lord.
Mt. 12, 46-50. Mk. 3, 31-35. Lk. 8, 19-21.

And as He was yet speaking to the multitudes, behold His mother and His brethren came to Him, seeking to speak Him. And they could not come at Him, for the crowd. And standing without, they sent unto Him, calling Him. And the multitude sat about Him ; and they say to Him :

« Behold Thy mother and Thy brethren without, seek for Thee. »

And answering him that told Him, He said :

« Who is My mother and who are My brethren ? »

And stretching forth His hand towards His disciples, and looking round about on them who sat about Him, He saith :

« Behold my mother and My brethren. For whosoever shall do the will of God, of My Father Who is in heaven, He is My brother, and My sister and mother. »

102. The parable of the sower. Mt. 13, 1-9. Mk. 4, 1-9. Lk. 8, 4-8.

The same day Jesus going out of the house, sat by the sea-side. And again He began to teach by the sea-side ; and when a very great multitude was gathered together and hastened out of cities unto Him, so that He went up into a ship and sat in the sea, and all the multitude was upon the land

by the sea-side. And He taught them many things in parables, and said unto them in His doctrine :

« Hear ye ; Behold, the sower went out to sow.¹⁾ And whilst he soweth some fell by the way-side, and it was trodden down, and the birds of the air came, and ate it up. And other some fell upon stony ground where it had not much earth : and it shot up immediately, because it had no depth of earth : and when the sun was risen, it was scorched, and because it had no root, it withered away. And some fell among thorns : and the thorns grew up with it, and choked it, and it yielded no fruit. And some fell upon good ground : and brought forth fruit that grew up, and increased, and yielded, one thirty, another sixty, and another a hundred. »

And He said :

« He that hath ears to hear, let him hear. »

103. Why Christ teaches in parables. Mt. 13, 10-17.
Mk. 4, 10-12. Lk. 8, 9-10.

And when He was alone, His disciples came and said to Him :

« Why speakest Thou to them in parables ? »

Who answered, and said to them :

« Because to you it is given to know the mysteries of the kingdom of heaven : but to them that are without,²⁾ it is not given. All things are done

1) Probably Christ was pointing with His finger to the farmer, who was sowing his seed on the undulating hill-side along the shore.

2) Because the Jews, notwithstanding the many miracles, still remained unbelieving, Christ did not explain to them the deeper sense of His teaching, which would but have made their guild greater.

in parables. For he that hath, to him shall be given, and he shall abound : but he that hath not, from him shall be taken away that also which he hath. Therefore, do I speak to them in parables : because seeing, they see not, and hearing, they hear not, neither do they understand. And the prophesy of Isaias is fulfilled in them, who saith (6, 9-10) :

« By hearing you shall hear, and shall not understand : and seeing you shall see, and shall not perceive. For the heart of this people is grown gross, and with their ears they have been dull of hearing, and their eyes they have shut : lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them. »

But blessed are your eyes, because they see, and your ears, because they hear. For verily I say to you, many prophets and just men have desired to see the things which you see, and have not seen them ; and to hear the things which you hear, and have not heard them. »

104. He explains the parable of the sower. Mt. 13, 18-23. Mk. 4, 13-20. Lk. 8, 11-15.

And He saith to them :

« Know you not this parable ? And how shall you know all the parables ? Hear you therefore the parable of the sower. He that soweth, soweth the word. When any one heareth the word of the kingdom, and understandeth it not, immediately satan cometh, and catcheth away the word which was sown in his heart. This is he that received the seed by the way side.

And he that received the seed upon stony ground, is he that heareth the word, and immediately receiveth it with joy. Yet he hath not root in himself, but is only for a time ; and when there ariseth persecution because of the word, he is presently scandalised.

And he that received the seed among thorns, is he that heareth the word, and the care of this world, and the deceitfulness of riches choketh up the word, and he becometh fruitless.

But he that received the seed upon good ground, is he that in a good and perfect heart heareth the word, and understandeth, and beareth fruit in patience, and yieldeth the one an hundred fold, and another sixty and another thirty. »

105. Various saying's of the Lord. Mk. 4, 21-25.
Lk. 8, 16-18.

And He said to them :

« Now no man lighting a candle, covereth it with a vessel, or putteth it under a bed ; but setteth it upon a candlestick, that they who come in, may see the light. For there is not any thing secret that shall not be made manifest ; nor hidden, that shall not be known and come abroad. If any man have ears to hear, let him hear. »

And He said to them :

« Take heed therefore how you hear. In what measure you shall mete, it shall be measured to you again, and more shall be given to you. For whosoever hath, to him shall be given ; and whosoever hath not, that also which he thinketh he hath, shall be taken away from him. »

106. The parable of the seed that growth up by itself.
Mk. 4, 26-29.

And He said :

« So is the kingdom of God, as if a man should cast seed into the earth, and should sleep, and rise, night and day, and the seed should spring and grow up whilst he knoweth not. For the earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear. And when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. »

107. The parable of the cockle. Mt. 13, 24-30.

Another parable He proposed to them, saying :

« The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and he had brought forth fruit, then appeared also the cockle. And the servants of the good man of the house coming said to him :

« Sir, didst thou not sow good seed in thy field ? whence then hath it cockle ? »

And he said to them :

« An enemy hath done this. »

And the servants said to him :

« Wilt thou that we go and gather it up ? »

And he said :

« No, lest perhaps, gathering up the cockle, you root up the wheat also, together with it. Suffer both to grow until the harvest, and in the time of the

harvest I will say to the reapers : Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn. »

108. The parable of the mustard-seed. Mt. 13, 31-32. Mk. 4, 30-32.

Another parable He proposed to them, saying : « To what shall we liken the kingdom of God ? or in what parable shall we set if forth ? The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. Which is the least indeed of all seeds, that are upon the earth, but when it is grown up, it is greater than all herbs, and becometh a tree, and shooteth out great branches, so that the birds of the air come and dwell in the branches thereof, and in the shadow thereof. »

109. The parable of the leaven. Mt. 13, 33.

Another parable He spoke to them :

« The kingdom of heaven is like to leaven¹⁾, which a woman took and hid in three measures of meal, until the whole was leavened. »

110. Christ teaches the multitudes in parables. Mt. 13, 34-35. Mk. 4, 33-34.

All these things Jesus spoke in parables to the multitudes and with many such parables He spoke to them the word, according as they were able to

1) The leaven mixes with the dough and makes the bread digestable and good. In like manner the grace and teaching of the Holy Church, the kingdom of heaven, must permeate the entire life of man and of human society, to make it good and to make it such as God wants it to be.

hear. And without parables He did not speak to them. That it might be fulfilled which was spoken by the prophets, saying (Ps. 77, 2) :

« I will open my mouth in parables, I will utter things hidden from the foundation of the world. »

But apart, He explained all things to His disciples.

111. The explanation of the parable of the cockle.

Mt. 13, 36-43.

Then having sent away the multitudes, He came into the house, and His disciples came to Him, saying :

« Expound to us the parable of the cockle of the field. »

Who made answer and said to them :

« He that soweth the good seed is the Son of man. And the field is the world. And the good seed are the children of the kingdom. And the cockle are the children of the wicked one. And the enemy that soweth them, is the devil. But the harvest is the end of the world. And the reapers are the Angels. Even as cockle therefore is gathered up, and burnt with fire : so shall it be at the end of the world. The Son of man shall send His Angels, and they shall gather out of His kingdom all scandals, and them that work iniquity. And shall cast them into the furnace of fire. There shall be weeping and gnashing of teeth. Then shall the just shine as the sun, in the kingdom of their Father. He that hath ears to hear, let him hear. »

112. The parable of the treasure and the pearls.
Mt. 13, 44-46.

« The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. Again the kingdom of heaven is like to a merchant seeking good pearls. Who, when he had found one pearl of great price, went his way, and sold all that he had, and bought it. »

113. The parable of the net. Mt. 13, 47-50.

« Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kinds of fishes, which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The Angels shall go out, and shall separate the wicked from among the just. And shall cast them into the furnace of fire. There shall be weeping and gnashing of teeth. »

114. Close of the parables. The wise scribe. Mt. 13,
51-52.

« Have ye understood all these things ? »
They say to Him :

« Yes. »

He said unto them :

« Therefore every scribe instructed in the kingdom of heaven, is like to a man that is a householder,

who bringeth forth out of his treasure new things and old.¹⁾ »

III.—Journey to the land of the Gerasens.

115. The calming of the storm. Mt. 8, 23-27. Mk. 4, 35-40. Lk. 8, 22-25.

And He saith to them that day, when evening was come :

« Let us go over to the other side of the lake. »

And sending away the multitude, they take Him with them, even as He was, in the boat. And other boats were with them. But when they were sailing, there ariseth a great storm of wind and behold a great tempest arose in the sea, and the waves beat into the boat, so that the boat was covered with waves and they were in danger.

And He Himself was in the stern, asleep on the cushion. And His disciples came to Him and awakened Him, saying :

« Master, carest Thou not that we perish ? Lord, save us, we perish. »

And Jesus saith to them :

« Why are you fearful, O ye of little faith ? »

And then rising up He rebuked the wind and the waves, and said to the sea :

« Peace, be still. »

And the wind ceased, and there was a great calm. And He said to them :

1) The scribe in the kingdom of heaven is the preacher of the Gospel. He uses all that is good in modern and old times, he uses the New- and the Old-Testament to make known the truth.

« Why are you fearful ? have you not yet faith ? »

And the men marvelled and they feared exceedingly, and said one to another :

« Who then is This, do you think, that both wind and sea obey Him ? »

116. Christ casts out a legion of devils. Mt. 8, 28-34.

Mk. 5, 1-20. Lk. 8, 26-39.

And they came to the other side of the sea into the country of the Gerasens, which is over against Galilee. And as He went out of the boat and was come forth upon the land, immediately there met Him out of the monuments, a man with an unclean spirit. And for a long time he had worn no clothes, and abode not in a house, but had his dwelling in the tombs. For oftentimes it had seized him, and no man now could bind him, not even with chains. For he had often been bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken to pieces. And no man had strength to tame him. And breaking the bonds, he was driven by the devil into the desert. And he was always day and night in the monuments and in the mountains, crying and cutting himself with stones. But seeing Jesus, afar off, he ran, fell down before Him, and worshipped Him. And crying out with a loud voice he said :

« What have I to do with Thee, Jesus, Thou Son of the most high God ? Art Thou come hither to torment us before the time ? I adjure Thee by God, torment me not. »

For He said to him :

« Go out of the man, thou unclean spirit. »

And Jesus asked him :

« What is thy name ? »

And he saith to Him :

« My name is Legion, for we are many. » (Because many devils were entered into him.)

And he besought Him much, that He would not send them away out of the country.

Now there was there, not far from them, on the mountain side a great herd of swine feeding. And they besought Him saying :

« If thou cast us out thence, send us into the swine, that we may enter into them. »

And He gave them leave.

And the unclean spirits came out from the man, and entered into the swine. And behold the whole herd rushed down the steep into the sea, being about two thousand ; and they were choked in the sea. And they that fed them saw what had come to pass. They fled and told it in the city and in the country. And behold the whole city went out to meet Jesus, in order to see what it was that had come to pass. And they come to Jesus and behold him that was possessed with devils sitting at His feet, clothed, and well in his mind, and they were afraid. And they that had seen it, told them, in what manner he had been dealt with, who had the devil, and how he had been healed from legion, and concerning the swine. And all the multitude of the country of the Gerasens besought Him to depart from their country, for they were taken with great fear.

And as He was entering into the boat, he that had been troubled with the devil, besought Him that

he might be with Him. And He admitted him not, but saith to him :

« Go, return to thy house to thy friends, and tell them how great things the Lord hath done for thee, and how He had mercy on thee. »

And he went his way, and began to publish through the whole city and in Decapolis, how great things Jesus had done for him. And all men wondered.

IV. Return in Galilee.

117. Jairus prays the Lord to heal his daughter.

Mt. 9, 18-19. Mk. 5, 21-24. Lk. 8, 40-42.

And when Jesus had crossed over again in the boat unto the other side, a great multitude assembled together unto Him, for they were all waiting for Him. And He was by the sea. And behold, there cometh one of the rulers of the synagogue, named Jairus. And seeing Him, he falleth at His feet and worshippeth Him, and beseecheth Him much, that He would come into his house. For he had an only daughter almost twelve years old, and she was dying. He saith :

« Lord, my daughter is at the point of death, but come, lay Thy hands on her, that she may be saved, and may live. »

And Jesus rising up, went with him, accompanied by His disciples.

118. The woman having an issue of blood is healed.

Mt. 9, 20-22. Mk. 5, 24-34. Lk. 8, 42-48.

But as He went the multitude thronged Him. And a woman who had an issue of blood twelve

years, and had suffered many things from many physicians, and had spent all she had on physicians, and was nothing the better, but rather grew worse, having heard the things concerning Jesus, came in the crowd behind, and touched the hem of His garment. For she said within herself.

« If I touch but His garment, I shall be made whole. »

And forthwith the fountain of her blood was dried up, and she felt in her body, that she was healed of the evil. And immediately Jesus, knowing in Himself the virtue that had proceeded from Him, turning to the multitude, said :

« Who hath touched My garments ? »

And all denying, Peter and they that were with Him said :

« Master, Thou seest the multitude throng and press Thee and sayest Thou who hath touched Me ? »

And Jesus said :

« Somebody hath touched Me ; for I know that virtue is gone out from Me. »

And He looked about to see who had done this. But the woman, seeing that she was not hid, fearing and trembling, knowing what had been done to her, came and fell down before Him, and told Him all the truth, and declared before all the people for what cause she had touched Him, and how she was immediately healed. And He said unto her :

« Be of good heart, daughter thy faith hath made thee whole ; go thy way in peace, and be thou whole of thy disease. »

And the woman was made whole from that hour.

119. Our Lord raises the daughter of Jairus. Mt. 9, 23-26. Mk. 5, 35-43. Lk. 8, 49-56.

While He was yet speaking, some come from the ruler of the synagogue's house, saying :

« Thy daughter is dead : why dost Thou trouble the Master any further ? »

But Jesus, not heeding this word that was spoken, saith to the ruler of the synagogue :

« Fear not, only believe, and she shall be safe. »

And He suffered no man to follow Him, save Peter, and James, and John the brother of James. And they come to the house of the ruler of the synagogue and He suffered no man to go in with Him, save Peter, and James, and John, and the father and mother of the maiden. And all were weeping and bewailing her. And He saw the minstrels, and the crowd making a tumult, and the people weeping and wailing much. And going in, He saith to them :

« Why make you a tumult, and weep ? Weep not ; the maid is not dead, but sleepeth. »

And they laughed Him to scorn, knowing that she was dead. But He said :

« Give place. »

And having put them all out, He taketh the father and the mother of the child, and them that were with Him, and goeth in where the child was.

And taking the child by the hand, He saith to her :

« Talitha cumi ; » (which is, being interpreted : « Damsel, I say to thee, arise. »)

And her spirit returned, and immediately the damsel rose up, and walked ; for she was twelve

years old. And her parents were astonished straightway, with a great astonishment. And He charged them strictly to tell no man what was done, that no man should know it and He commanded that something should be given her to eat. And the fame thereof went abroad into all that country.

120. Christ cures two blind men. Mt. 9, 27-31.

And Jesus passed from thence, there followed Him two blind men, crying out and saying,

« Have mercy on us, O Son of David. »

And when He was come to the house, the blind men came to Him. And Jesus saith to them,

« Do you believe, that I can do this unto you ? »

They said to Him,

« Yea, Lord. »

Then He touched their eyes, saying,

« According to your faith, be it done unto you. »

And their eyes were opened, and Jesus strictly charged them, saying :

« See that no man know this. »

But they going out, spread His fame abroad in all that country.

121. Christ heals a dumb man possessed by the devil.

Mt. 9, 32-34.

And when they were gone out, behold they brought Him a dumb man, possessed with a devil. And after the devil was cast out, the dumb man spoke, and the multitudes wondered saying :

« Never was the like seen in Israel. »

But the Pharisees said :

« By the prince of devils He casteth out devils. »

122. He comes to Nazareth, where He teaches and is persecuted. Mt. 13, 53-58. Mk. 6, 1-6. Lk. 4, 16-30.

And going out from thence He cometh into His own country, to Nazareth, where He had been brought up ; and His disciples followed Him. And He entered, as His custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto Him the book of the prophet Isaias. And He unfolded the book, and found the place where it was written (61, 1-2) :

« The Spirit of the Lord is upon Me, wherefore He hath anointed Me, to preach the gospel to the poor He hath sent Me, to heal the contrite of heart, to proclaim deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. »

And when He had folded the book, He gave it back to the minister, and sat down. And the eyes of all in the synagogue were fixed on Him. And He began to say to them :

« This day is fulfilled this scripture in your ears. »

And all hearing Him gave testimony to Him : and they wondered at the words of grace that proceeded from His mouth, and they said :

« How came this man by all these things ? and what wisdom is this that is given to Him, and such mighty works as are wrought by His hands ? Is not this the Son of Joseph the carpenter ? Is not this the carpenter, the Son of Mary, the brother¹⁾)

1) The Jews used to call also more remote relations brothers and sisters.

of James and Joseph, and Jude, and Simon ? Are not also all His sisters here with us ? Whence therefore hath He all these things ? »

And they were scandalized in regard of Him. And He saith to them :

« Doubtless you will say to Me this parable : Physician, heal thyself : as great things as we have heard done in Capharnaum, do also here in Thy own country. »

And Jesus said :

« Amen I say to you, no prophet is acceptable in his own country, and in his own house, and among his own kindred. In truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months, when there was a great famine all over the land. And to none of them was Elias sent, but to Sarepta of Sidon to a widow woman. And there were many lepers in Israel in the time of Eliseus the prophet ; and none of them was cleansed but Naaman the Syrian. »

And all they in the synagogue, hearing these things, were filled with anger. And they rose up and thrust Him out of the city : and they brought Him to the brow of the hill, whereon their city was built, that they might cast Him down headlong. But He passing through the midst of them, went His way.

And He did not many mighty works there, because of their unbelief. He only cured a few that were sick, laying His hands upon them. And He wondered because of their unbelief. And He went round about the villages teaching.

123. The preaching of Christ and the missions of the Apostles. Mt. 9, 35-10, 1. Mk. 6, 6-7. Lk. 9, 1-2.

And Jesus went about all the cities and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease, and every infirmity. But seeing the multitudes, He had compassion on them, because they were distressed, and scattered like sheep that have no shepherd.

Then He saith to His disciples :

« The harvest indeed is plenteous but the labourers are few. Pray ye therefore the Lord of the harvest, that He send forth labourers into His harvest. »

And having called His twelve disciples together, He gave them power and authority over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities. And He sent them two and two to preach the kingdom of God and to heal the sick.

124. Directions to the Apostles in their present mission. Mt. 10, 5-15. Mk. 6, 8-11. Lk. 9, 3-5.

These twelve Jesus sent, commanding them saying :

« Go ye not into the way of the gentiles, and into the cities of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. And as you go, preach, saying : « The kingdom of heaven is at hand », heal the sick, raise the dead, cleanse the lepers, cast out devils : freely have you received, freely give. Do not possess gold, nor silver,

nor money in your purses. Nor scrip for your journey, nor bread, nor two coats, nor shoes, nor a staff ; for the workman is worthy of his meat. »

And He saith to them :

« And into whatsoever city or town you shall enter, inquire who in it is worthy, and there abide till you go thence. And when you come into the house, salute it saying : « Peace be to this house. » And if that house be worthy, your peace shall return to you. And whomsoever shall not receive you, nor hear your words : as you go forth out of that house or city shake off even the dust from your feet for a testimony against them. Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city. »

125. Directions for future missions. Mt. 10, 16-23.

« Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves. But beware of men. For they will deliver you up to councils, and they will scourge you in their synagogues. And you shall be brought before governors, and before kings for My sake, for a testimony to them and to the gentiles. But when they shall deliver you up, be not anxious how or what to speak : for it shall be given you in that hour what to speak. For it is not you that speak, but the Spirit of your Father that speaketh in you. The brother also shall deliver up his brother to death, and the father his son ; and children shall rise up against parents, and shall put them to

death. And you shall be hated by all men for my name's sake : but he that shall persevere unto the end, he shall be saved. But when they shall persecute you in this city, flee into another. Amen I say to you, you shall not finish all the cities of Israel, till the Son of man be come. »

126. Directions to be observed at all times. Mt. 10,
24-42.

« The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the good man of the house Beelzebub, how much more them of his household ? Therefore fear not, for nothing is covered that shall not be revealed ; nor hid, that shall not be known. That which I tell you in the dark, speak ye in the light ; and that which you hear in the ear, preach ye upon the house-tops. And fear yet not them that kill the body, and are not able to kill the soul; but rather fear him that can destroy both soul and body into hell. Are not two sparrows sold for a farthing : and not one of them shall fall on the ground without your Father. But the very hairs of your head are all numbered. Fear not therefore : better are you than many sparrows. Every one therefore that shall confess Me before men, I will also confess him before My Father who is in heaven. But he that shall deny Me before men, I will also deny him before My Father who is in heaven. Do not think that I came to send peace upon earth : I came not to send peace, but the sword. For I came to set a man at variance a-

gainst his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's enemies shall be they of his own house-hold. He that loveth father or mother more than Me, is not worthy of Me ; and he that loveth son or daughter more than Me, is not worthy of Me. And he that taketh not up his cross, and followeth Me, is not worthy of Me. He that findeth his life shall lose it : and he that shall lose his life for Me, shall find it. He that receiveth you, receiveth Me : and he that receiveth Me, receiveth Him that sent Me. He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet : and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward. »

127. Christ and His Apostles go out to preach. Mt.
II, 1. Mk. 6, 12-13. Lk. 9, 6.

And it came to pass, when Jesus had made an end of commanding His twelve disciples, He passed from thence, to teach and preach in their cities. And they went out, going through the villages preaching the happy tidings and exhorting to conversion. And everywhere they cast out many devils, and they anointed with oil, many that were sick and healed them.

128. The fame of Christ reaches Herod. Mt. 14, 1-2.
Mk. 6, 14-16. Lk. 9, 7-9.

Now Herod the tetrarch heard of all things that were done by Him (for His name had become known). And he said to his servants :

« This is John the Baptist whom I beheaded. He is risen again from the dead, and therefore mighty powers work in Him. »

And he was much perplexed, because it was said by some, that John was risen from the dead, but by some, that Elias had appeared ; and by others, that one of the old prophets was risen again. And Herod said :

« John I beheaded ; but who is This, about whom I hear such things ? »

And he sought to see Him.

129. The martyrdom of the Baptist. Mt. 14, 3-12.
Mk. 6, 17-29.

For Herod himself had sent and apprehended John, and bound him and put him into prison for the sake of Herodias the wife of Philip his brother, because he had married her. For John said to Herod : « It is not lawful for thee to have thy brother's wife. » Now Herodias laid snares for him : and was desirous to put him to death and could not. For Herod feared John knowing him to be a just and holy man. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. And he kept him, and when he heard him, he was muched perplexed ; and he heard him willingly. And when a convenient day, Herod's

birthday, was come, Herod made a supper for his birthday, for the princes, and tribunes, and chief men of Galilee. And when the daughter of the same Herodias had come in, and had danced before him and pleased Herod, and them that were at table with him, the king said to the damsel :

« Ask me what thou wilt, and I will give it thee. »

And he swore to her :

« Whatsoever thou shalt ask I will give it thee, though it be the half of my kingdom. »

Who when she was gone out, said to her mother :

« What shall I ask ? »

But she said :

« The head of John the Baptist. »

And when she was come in immediately with haste to the king, she asked, saying :

« I will that forthwith thou give me here in a dish the head of John the Baptist. »

And the king was struck sad. Yet because of his oath, and because of then that were with him at table, he would not displease her. But sending an executioner, he commanded that his head should be brought in a dish. And he beheaded him in the prison, and brought his head in a dish : and gave it to the damsel, and the damsel gave it to her mother. Which his disciples having heard, came and took his body ; and laid it in a tomb. And his disciples went and told it Jesus.

V.—Into the solitude of Bethsaida.

130. His disciples having returned, Christ withdraws with them to Bethsaida. Mt. 14, 13. Mk. 6, 30-32. Lk. 9, 10. Jo. 6, 1.

Now when Jesus heard it, He withdrew from thence. And the apostles coming unto Jesus, related to Him all things that they had done and taught. And He said to them :

« Come apart into a desert place, and rest a little. »

For there were many coming and going : and they had not so much as time to eat. And going up into a ship, they went apart into a desert place which belongeth to Bethsaida, on the other side of the sea of Galilee, which is that of Tiberias.

131. The first miraculous feeding. Mt. 14, 13-23. Mk. 6, 33-46. Lk. 9, 11-17. Jo. 6, 2-15.

And they saw them going away, and many knew ; and when the multitude had heard of it, they ran there together on foot from all the cities, because they beheld the signs which He did on them that were sick. And Jesus going out saw a great multitude. Jesus therefore went up into a mountain, and there He sat with His disciples. Now the Pasch, the festival of the Jews, was near at hand. Jesus therefore lifting up His eyes, and seeing that a great multitude cometh to Him, He had compassion on them, because they were as sheep not having a shepherd. And He received them, and He began to teach them many things, and spoke to them of the kingdom of God, and

healed them who had need of healing. Now the day began to decline. And when the day was now far spent, His twelve disciples came to Him, and said :

« This place is a desert, and it is late now. Send them away, that they may go into the country and villages round about, lodge and buy themselves somewhat to eat. »

But He answered and said to them :

« They need not go. Give you them to eat. »

And they said to Him :

« Shall we go and buy bread for two hundred pence, and give them to eat ? »

He said to Philip :

« Whence shall we buy bread that these may eat ? »

(And this He said to try him, for He Himself knew what He would do.) Philip answered Him :

« Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. »

And He saith to them :

« How many loaves have you ? Go and see. »

And when they knew, one of His disciples, Andrew, the brother of Simon Peter, saith to Him :

« There is a boy here that hath five barley loaves and two fishes, but what are these among so many ? Unless perhaps we should go and buy food for all this multitude. »

And He said :

« Bring them hither to Me. »

And He commanded them that they should make them all sit down :

« Make them sit down by fifties in a company upon the green grass. »

And they did so. Now there was much grass in the place. And they sat down in ranks, by hundreds and by fifties, in number about five thousand men.

And when Jesus had taken the five loaves, and the two fishes, and when He had given thanks, looking up to heaven, He blessed, and broke the loaves and gave to His disciples to set before them. And in like manner He divided the two fishes among them all, as much as they would. And they all did eat and had their fill.

And when they were filled, He said to His disciples.

«Gather up the fragments that remain, lest they be lost.»

They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves and of the fishes, which remained over unto them that had eaten. And they that ate the loaves were five thousand men, beside women and children. Now those men, when they had seen what a miracle Jesus had done, said :

«This is of a truth the prophet that is to come into the world.»

Jesus therefore perceiving that they would come to take Him by force and make Him king, immediately obliged His disciples to go up into the ship, that they might go before Him over the water to Bethsaida, while He sendeth the people away. And after He had dismissed them, He fled again into the mountain, to pray Himself alone. And when it was evening, He was there alone.

VI.—Return into Galilee.

132. Christ walks upon the sea and calms the storm for the second time. Mt. 14, 24-33. Mk. 6, 47-52. Jo. 6, 16-21.

And when the evening was come, His disciples went down to the sea. And when they had entered into a ship, they went over the sea to Capharnaum. And it was now dark, and Jesus had not yet come to them. And the sea was rising by reason of a great wind that blew. The boat in the midst of the sea was tossed by the waves, for the wind was contrary to them. And in the fourth watch of the night,¹⁾ when they had rowed about five and twenty or thirty furlongs,²⁾ seeing them distressed in rowing, He came to them walking upon the sea, and He would have passed by them. And they seeing Him walking upon the sea, and drawing nigh to the ship, were troubled and afraid, saying :

« It is an apparition ! »

And they cried out for fear. For they all saw Him and were troubled. And immediately Jesus spoke to them, saying :

« Be of good heart. It is I, fear ye not. »

And Peter making answer said :

« Lord, if it be Thou, bid me to come to Thee upon the waters. »

And he said :

« Come. »

1) The night was divided into four night-watches. Therefore it was about 3 or 4 o'clock in the morning when Christ joined His disciples.

2) A furlong is about 200 yards. The Apostles therefore had only moved on for the distance of 3 miles.

And Peter going out of the boat, walked upon the water to come to Jesus. But when he saw the wind, he was afraid. And when he began to sink, he cried out :

« Lord, save me ! »

And immediately Jesus stretching forth His hand took hold of him, and said to him :

« O thou of little faith, why didst thou doubt ? »

They were willing therefore to take Him into the ship. And when they were come up into the boat, the wind ceased. And they that were in the boat came and adored Him, saying :

« Indeed Thou art the Son of God. »

And they were far more astonished within themselves, for they understood not concerning the loaves, but their heart was blinded. And presently the ship was at the land, to which they were going.

133. In the land of Genezareth. Christ does many miracles. Mt. 14, 34-36. Mk. 6, 53-56.

And when they had crossed over, they came into the land of Genezareth, and moored to the shore. And when they were gone out of the ship, immediately the men of that place knew Him. And they sent into all that country. And running round about that whole region, they began to carry about on their beds those that were sick, where they heard He was. And wheresoever He entered, into villages, or into cities, or into the country, they laid the sick in the market-places, and besought Him that they might touch but the hem of His garment. And as many as touched Him were made whole.

134. The crowd seeking for Christ returns to Capharnaum. Jo. 6, 22-24.

The next day, the multitude that stood on the other side of the sea, saw that there was no other ship there but one, and that Jesus had not entered into the ship with His disciples, but that His disciples were gone away alone. But other ships came in from Tiberias, nigh unto the place where they had eaten the bread, the Lord giving thanks. When therefore the multitude saw that Jesus was not there, nor His disciples, they took ship, and came to Capharnaum seeking for Jesus.

135. The bread of God. Jo. 6, 25-33.

And when they had found Him on the other side of the sea, they said to Him :

« Rabbi, when camest Thou hither ? »

Jesus answered them and said :

« Amen, amen, I say to you, you seek Me, not because you have seen miracles, but because you did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of man will give you. For Him hath God, the Father, sealed. »

They said therefore unto Him :

« What shall we do that we may work the works of God ? »

Jesus answered, and said to them :

« This is the work of God, that you believe in Him Whom He hath sent. »

They said therefore to Him :

« What sign therefore dost Thou shew that we may see, and may believe Thee ? what dost Thou work ? Our fathers did eat manna in the desert as it is written (Ps. 77, 24) : He gave them bread from heaven to eat¹⁾. »

Then Jesus said to them :

« Amen, amen, I say to you : Moses gave you not bread from heaven, but My Father giveth you the true bread from heaven. For the bread of God is that which cometh down from heaven, and giveth life to the world. »

136. "I am the bread of life". Jo. 6, 34-47.

They said therefore unto Him :

« Lord, give us always this bread. »

And Jesus said to them :

« I am the bread of life : he that cometh to Me shall not hunger ; and he that believeth in Me shall never thirst. But I said unto you, that you also have seen Me, and you believe not. All that the Father giveth Me shall come to Me ; and him that cometh to Me, I will not cast out.²⁾ Because I came down from heaven, not to do My own will, but the will of Him that sent Me. Now this is the will of the Father who sent Me : that of all that

1) They mean : True, You fed five thousand men with five loaves, but Moses fed a countless people with manna from heaven during forty years. The prophet who is to come must do as great, nay, even greater miracles.

2) The Father has given us all to His Son. But God requires our own cooperation with the work of our salvation. Nobody will be lost by the fault of God the Son, every one who does not reach his eternal happiness has to blame himself for it.

He hath given Me, I should lose nothing, but should raise it up again in the last day. And this is the will of My Father that sent Me : that every one who seeth the Son, and believeth in Him, may have life everlasting, and I will raise Him up in the last day. »

The Jews therefore murmured at Him, because He had said,

« I am the living bread which came down from heaven. »

And they said :

« Is not this Jesus the son of Joseph, whose father and mother we know ? How then saith He. « I came down from heaven ? »

Jesus therefore answered and said to them :

« Murmur not among yourselves. No man can come to Me, except the Father, who hath sent Me, draw him, and I will raise him up in the last day. It is written in the prophets (Is. 54, 13 ; Jer. 31, 33-34) : « And they shall all be taught of God ». Every one that hath heard of the Father and hath learned, cometh to Me. Not that any man hath seen the Father, but He who is of God, He hath seen the Father. Amen, amen, I say unto you : He that believeth in Me, hath everlasting life. »

137. "My flesh is meat indeed." Jo. 6, 48-59.

« I am the bread of life : Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven, that if any man eat of it, he may not die. I am the living bread, which came down from heaven. If any man eat of

this bread, he shall live for ever : and the bread that I will give, is my flesh for the life of the world.¹⁾»

The Jews therefore strove among themselves, saying :

« How can this man give us His flesh to eat ? »

Then Jesus said to them :

« Amen, amen, I say unto you : Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you. He that eateth My flesh, and drinketh My blood, hath everlasting life : and I will raise him up in the last day. For My flesh, is meat indeed : and My blood is drink indeed : He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father : so he that eateth Me, the same also shall live by Me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live for ever. »

138. The desertion of some disciples. The faith of Peter. Jo. 6, 60-72.

These things He said teaching in the synagogue, in Capharnaum. Many therefore of His disciples hearing it, said :

« This saying is hard, and who can hear it ? »

But Jesus knowing in Himself, that His disciples murmured at this, said to them :

« Doth this scandalize you ? What then if you shall see the Son of man ascend up where He was be-

1) Christ here promises the Holy Eucharist, which He had prefigured by the miraculous multiplications of the loaves and which He is to institute a year later on the eve of His passion.

fore ? It is the spirit that quickeneth : the flesh profiteth nothing. The words that I have spoken to you, are spirit and life. But there are some of you that believe not. »

For Jesus knew from the beginning who they were that did not believe, and who he was that would betray Him. And He said :

« Therefore did I say to you, that no man can come to Me, unless it be given him by My Father. »

After this many of His disciples went back, and walked no more with Him. Then Jesus said to the twelve :

« Will you also go away ? »

And Simon Peter answered Him :

« Lord, to whom shall we go ? Thou hast the words of eternal life. And we have believed and have known that Thou art the Christ the Son of God. »

Jesus answered them :

« Have not I chosen you twelve ; and one of you is a devil ? »

Now He meant Judas Iscariot, the son of Simon : for this same was about to betray Him, whereas He was one of the twelve.

THE THIRD YEAR.

I.—*Journey through Phenicia, Decapolis, and Cesarea.*

139. Christ disputing with the scribes and the pharisees. Mt. 15, 1-9. Mk. 7, 1-13. Jo. 7, 1.

After these things Jesus walked in Galilee, for He would not walk in Judea,¹⁾ because the Jews

¹⁾ Although the paschal feast was at hand Jesus would not go to Jerusalem.

sought to kill Him. And then there assembled together unto Him the Pharisees and some of the scribes, coming from Jerusalem. And when they had seen some of His disciples eat bread with common, that is, with unwashed hands, they found fault. For the Pharisees, and all the Jews eat not without often washing their hands, holding the tradition of the ancients. And when they come from the market, unless they be washed, they eat not : and many other things there are that have been delivered to them to observe, the washings of cups and of pots, and of brazen vessels and of beds. And the Pharisees and scribes asked Him :

« Why do not Thy disciples walk according to the tradition of the ancients, but they eat bread with common hands ? »

But He answering, said to them :

« Hypocrites, well did Isaias prophesy of you hypocrites, as it is written (39, 13) : This people honoureth Me with their lips, but their heart is far from Me. And in vain do they worship Me, teaching doctrines and precepts of men. For leaving the commandment of God, you hold the tradition of men, the washings of pots and of cups : and many other things you do like to these. »

And He said to them :

« Well do you make void the commandment of God, that you may keep your own tradition. For Moses said (Ex. 20, 12 ; Deut. 5, 16.) « Honour thy father and thy mother. » And (Ex. 21, 17.) : « He that shall curse father or mother, dying let him die. » But you say : « If a man shall say to his father or mother : Corban (which is a gift) whatsoever

is from me, shall profit thee : And farther you suffer him not to do anything for his father or mother. Making void the word of God by your own tradition, which you have given forth.¹⁾ And many other such like things you do. »

140. The parable is explained to the disciples. Mt. 15, 10-20. Mk. 7, 14-23.

And calling again the multitude unto Him, He said to them :

« Hear ye Me all and understand there is nothing from without a man that entering into him, can defile him. But the things which come from a man, those are they that defile a man. If any man have ears to hear, let him hear. »

And then when He was come into the house from the multitude, His disciples came, and said to Him :

« Dost Thou know that the Pharisees, when they heard this word, were scandalized ? »

But He answering said :

« Every plant which My heavenly Father hath not planted, shall be rooted up. Let them alone : they are blind, and leaders of the blind. And if the blind lead the blind, both fall into the pit. »

And Peter answering said to Him :

« Exound to us this parable. »

But He said :

1) "Corban, a gift, is everything which belongs to me and might be useful to you." The scribes taught that a child by saying these words was excused from providing his parents with even the necessities of life, although he might use them freely himself. Of course, this is in flagrant contradiction to the fourth commandment.

« Are you also yet without understanding ? Do you not understand, that whatsoever entereth into the mouth cannot defile him, because it entereth not into his heart, but goeth into the belly, and is cast out into the privy. But the things which proceed out of the mouth, come forth from the heart, and those things defile a man. For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies, covetousness, wickedness, deceit, lasciviousness, an evil eye, pride, foolishness. These are things that defile a man. But to eat with unwashed hands doth not defile a man. »

141. In Phenicia. The daughter of the woman of Canaan is healed. Mt. 15, 21-28. Mk. 7, 24-30.

And Jesus rising went from thence, and withdrew into the parts of Tyre and Sidon. And behold, a woman of Canaan, a gentile, a Syrophenician born whose daughter had an unclean spirit, as soon as she heared of Him, coming out from those parts, cried, saying :

« Have mercy on me, O Lord, Thou son of David : my daughter is grievously troubled by a devil. »

Who answered her not a word. And His disciples came and besought Him, saying :

« Send her away, for she crieth after us. »

And He answering, said :

« I was not sent but to the sleep that are lost of the house of Israel. »

He entered into a house, and would have no man know it. And He could not be hid. But she came, entered, and fell down at His feet and adored

Him. And she besought Him that He would cast forth the devil out of her daughter, saying :

« Lord, help me. »

And He answered and said :

« Suffer first the children to be filled, for it is not good to take the bread of the children, and to cast it to the dogs. »

But she answering, said to Him :

« Yea, Lord, for the whelps also eat under the table of the crumbs that fall from the table of their masters. »

Then Jesus answering said to her :

« O woman, great is thy faith. For this saying, be it done to thee as thou wilt. Go thy way ; the devil is gone out of thy daughter. »

And her daughter was cured from that hour. And she went away into her house, and found the girl lying upon the bed, and the devil gone out.

142. In Decapolis. Christ heals one deaf and dumb. Mk. 7, 31-37.

And again going out of the coasts of Tyre, He came by Sidon to the sea of Galilee through the midst of the coasts of Decapolis. And they bring to Him one deaf and dumb ; and they besought Him that He would lay His hand upon him. And taking him from the multitude apart, He put His fingers into his ears, and spitting He touched his tongue ; and looking up to heaven, He groaned and said to him :

« Ephpheta », which is : Be thou opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right.

And He charged them that they should tell no man. But the more He charged them, so much the more a great deal they published it and so much more they wondered, saying :

« He hath done all things well ; He hath made both the deaf to hear, and the dumb to speak. »

143. He cures many others. Mt. 15, 29-31.

And when Jesus had passed away from thence, He came nigh the sea of Galilee : and going up to a mountain, He sat there. And there came to Him great multitudes, having with them the dumb, the blind, the lame, the maimed, and many others : and they cast them down at His feet, and He healed them : So that the multitudes marvelled seeing the dumb speak, the lame walk, the blind see ; and they glorified the God of Israel.

144. The second miraculous feeding of the multitude.
Mt. 15, 32-38. Mk. 8, 1-9.

In those days again when these was a great multitude, and they had nothing to eat, calling His disciples together, He saith to them :

« I have compassion on the multitude, for behold they have now been with Me three days, and have nothing to eat. And if I shall send them away fasting to their home, they will faint in the way, for some of them came from afar off. »

And His disciples answered Him :

« From whence can any one fill them here with bread in the wilderness ? »

And He asked them :

« How many loaves have ye ? »

Who said :

« Seven. »

And taking the seven loaves, giving thanks He broke, and gave to His disciples for to set before them, and they set them before the people. And they had a few little fishes ; and He blessed them, and commanded them to be set before them. And they all did eat and were filled, and they took up that which was left of the fragments, seven basketsfull. And they that had eaten were about four thousand besides children and women. And He sent them away.

145. In Dalmanutha. The sign from heaven. Mt. 15, 39-16, 4. Mk. 8, 10-13.

And having dismissed the multitude, immediately He entered into a boat, and came into the borders of Magadin, into the parts of Dalmanutha. And there came to Him the Pharisees and Sadducees and tempting Him asked Him to shew a sign from heaven. But He answered and said to them :

« When it is evening, you say : It will be fair weather, for the sky is red. And in the morning : To day there will be a storm, for the sky is red and lowering. You know then how to discern the face of the sky, and can you not know the signs of the times ? »

And sighing deeply in spirit, He saith :

« Why doth his generation seek a sign ? Amen I say to you, a sign shall not be given to this generation. A wicked and adulterous generation seeketh after a sign : and a sign shall not be given it, but the sign of Jonas the prophet. »

And leaving them, He went up again into the ship, and passed to the other side of the water.

146. The leaven of the Pharisees. Mt. 16, 5-12.
Mk. 8, 14-21.

And His disciples forgot to take bread : and they had but one loaf with them in the ship. And He charged them saying :

« Take heed and beware of the leaven of the Pharisees and the Sadducees, and of the leaven of Herod. »

And they reasoned among themselves, saying :
« Because we have no bread. »

Which Jesus knowing, saith to them :

« Why do you reason within yourselves, O ye of little faith, because you have no bread ? Do you not yet know nor understand ? Have you still your heart blinded ? Having eyes see you not ? and having ears hear you not ? Neither do you remember. When I broke the five loaves among five thousand men ; how many baskets full of fragments took you up ? »

They say to Him :

« Twelve. »

« When also the seven loaves among four thousand men how many baskets of fragments took you up ? »

And they say to Him :

« Seven. »

And He said to them :

« How do you not yet understand ? Why do you not understand that it was not concerning bread I said to you : Beware of the Pharisees and Sadducees ? »

Then they understood that He said not that they

should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

147. Near Bethsaida. The blind man is cured.
Mk. 8, 22-26.

And they came into Bethsaida. And they bring to Him a blind man, and beseech Him to touch Him. And He took hold of the blind man by the hand, and brought Him out of the village; and when He had spit on his eyes, and laid His hands upon him, He asked him :

« Seest thou aught ? »

And he looked up, and said :

« I see men ; for I behold as trees walking. »

Then again He laid His hands upon his eyes ; and He looked steadfastly, and was restored, and saw all things clearly. And He sent him away to his home, saying :

« Do not even enter into the village. »

148. Near Cesarea Philippi. The testimony of Peter and the promise of his primacy. Mt. 16, 13-20. Mc. 8, 27-30. Lk. 9, 18-21.

And Jesus came into the quarters of Cesarea Philippi. And in the way, as He was alone praying, He asked His disciples, saying :

« Whom do men say that the Son of man is ? »

But they said :

« Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets. »

Then Jesus saith to them :

« But whom do you say that I am ? »

Simon Peter answered and said :

« Thou art Christ the Son of the living God. »
And Jesus answering, said to him :

« Blessed art thou, Simon Bar-Jona : because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee : That thou art Peter ; and upon this rock I will build My church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven : and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.¹⁾ »

Then, strictly charging them, He commanded His disciples, that they should tell no one that He was Jesus the Christ.²⁾

149. Christ prophesies His passion and His resurrection. Mt. 16, 21-23. Mk. 8, 31-33. Lk. 9, 22.

And from that time Jesus began to teach His disciples saying :

« The son of man must go to Jerusalem, suffer many things, and be rejected by the ancients and by the high-priests, and the scribes, and be killed, and after three days rise again. »

And He spoke the word openly. And Peter taking Him, began to rebuke Him, saying :

« Lord, be it far from Thee, this shall not be unto Thee. »

1) By these words Christ promises Peter the primacy of His Church.

2) With ever increasing animosity the enemies of Christ try to ensnare Him. Christ wants to avoid them as His hour had not come yet.

But He turning about, and seeing His disciples, threatened Peter, saying :

« Go behind Me, satan,¹⁾ thou art a scandal unto Me, because thou savourest not the things that are of God, but the things that are of men. »

150. The necessity of self-denial. Mt. 16, 24-28.
Mk. 8, 34-39. Lk. 9, 23-27.

And calling the multitude together with His disciples, He said to them :

« If any man will follow Me, let him deny himself, and take up his cross daily and follow Me. For whosoever will save his life, shall loss it; and whosoever shall lose his life for My sake and the gospel shall save it. For what shall it profit a man, if he gain the whole world, and suffer the loss of his soul ? Or what shall a man give in exchange for his soul ? For he that shall be ashamed of Me, and of my words in this adulterous and sinful generation, the Son of man also will be ashamed of him, when He shall come in His majesty, in the glory of His Father with His holy angels. For the Son of man shall come in the glory of His Father with His angels, and then will render to every man according to his works. »

And He said to them :

« Amen I say to you, that there are some of them that stand here, who shall not taste death, till they see the kingdom of God coming in power.

1) Satan means literally adversary.

151. The transfiguration. Mt. 17, 1-9. Mk. 9, 1-8.
Lk. 9, 28-36.

And after six days Jesus taketh with Him Peter and James, and John his brother, and bringeth them up into a high mountain apart, and He went up to pray, and He was transfigured before them.

As He was praying, the shape of His countenance was altered, and His face did shine as the sun, and His garments became glittering and exceeding white as snow ; so as no fuller on earth can whiten them. And behold there appeared to them Moses and Elias in majesty, and they were talking with Jesus. And they spoke about His decease that He should accomplish in Jerusalem. Now Peter and they that were with Him were heavy with sleep, but when they were fully awake, they saw His glory, and the two men that stood with Him. And it came to pass, that as they were departing from Him, Peter saith to Jesus :

« Lord, it is good for us to be here. If Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias. »

For he knew not what he said, for they were struck with fear. And as he was yet speaking, behold a bright cloud overshadowed them, and they were afraid, when they entered into the cloud. And behold, a voice came out of the cloud saying :

« This is My beloved Son, in Whom I am well pleased, hear Him. »

And when the voice came, Jesus was found alone. And when the disciples heard it, they fell upon

their face, and were much afraid. And Jesus came and touched them, and said to them :

« Arisē, and fear not. »

And lifting up their eyes immediately and looking about, they saw no man any more but Jesus with them. And as they were coming down from the mountain, Jesus charged them, saying :

« Tell the vision to no man, till the Son of man be risen from the dead. »

And they held their peace, and told no man in those days any of the things which they had seen.

152. The coming of Elias. Mt. 17, 10-13. Mk. 9, 9-12.

And they kept the saying, questioning what that should mean : « When He shall be risen from the dead. » And His disciples asked Him, saying :

« Why then do the scribes and Pharisees say that Elias must come first.¹⁾ »

But He answering, said to them :

« Elias indeed shall come first, and restore all things. But I say to you, that Elias is already come, and they knew him not, but have done unto him whatsoever they had a mind, as it is written of him. So also the Son of man shall suffer from them, as it is written of the Son of man, that He must suffer many things and be despised. »

1) The disciples meant : "Why is it that the Pharisees and the scribes say that Elias must appear before the coming of the Messiah ? Are you not the Messiah and behold, Elias we have not seen ?" Christ replies, that indeed Elias shall come viz. before the last judgment, but another Elias has prepared the first advent of Christ and this Elias is St. John the Baptist.

Then the disciples understood that He had spoken to them of John the Baptist.

153. Christ cures the lunatic child. Mt. 17, 14-17.
Mk. 9, 13-26. Lk. 9, 37-43.

And the following day coming to His disciples, He saw a great multitude about them, and the scribes disputing with them. And presently all the people seeing Jesus, was greatly astonished¹⁾ and running to Him, they saluted Him. And He asked them :

« What do you question with them ? »

And behold, one of the multitude, falling down on His knees before Him, said :

« Master, I have brought to Thee my son who has a dumb spirit. And wheresoever he taketh him, he suddenly crieth out and dasheth him, and he foameth, and gnasheth with the teeth, and pineth away, and bruising him he hardly departeth from him. And I brought him to Thy disciples and I said to Thy disciples to cast him out, and they could not. Master, I beseech Thee, look upon my son, because he is my only one. Lord, have pity on my son, for he is lunatic. »

And He answereth them and saith :

« O incredulous and perverse generations, how long shall I be with you ? how long shall I suffer you ? Bring him here unto Me. »

And they brought him. And when He had seen him, immediately the spirit troubled him and tore

1) There may have been left some radiance of the transfiguration of last night on the face of Christ which filled the people with amazement and awe.

him, and being thrown down upon the ground, he rolled about foaming.

And He asked his father :

« How long time is it since this hath happened unto Him ? »

But he said :

« From his infancy. And oftentimes hath he cast him into the fire and into waters, to destroy him. But if Thou canst do anything, help us, having compassion on us. »

And Jesus saith to her :

« If thou canst believe, all things are possible to him that believeth. »

And immediately the father of the boy crying out, with tears said :

« I do believe, Lord ; help my unbelief. »

And when Jesus saw the multitude running together, He threatened the unclean spirit, saying to him :

« Deaf and dumb spirit, I command thee, go out of him : and enter not any more into him. »

And crying out, and greatly tearing him, he went out of him, and he became as dead, so that many said :

« He is dead. »

But Jesus taking him by the hand, lifted him up ; and he arose, and Jesus restored him to his father. And the child was cured from that hour.

**154. The power of prayer and fasting. Mt. 17, 18-20.
Mk. 9, 27-28.**

And when He was come into the house then came the disciples to Jesus secretly, and said :

« Why could not we cast him out ? »
Jesus said to them :

« Because of your unbelief. For, amen I say to you, if you have faith as a grain of mustard-seed, you shall say to this mountain, remove from hence hither, and it shall remove¹⁾ : and nothing shall be impossible to you. But this kind is not cast out but by prayer and fasting. »

II.—Journey to the feast of tabernacles.

155. Christ goes up to Jerusalem. Mk. 9, 29. Jo. 7, 2-10.

Now the feast of the Jews, the feast of tabernacles,²⁾ was at hand. And His brethren said to Him :

« Pass from hence and go into Judea : that Thy disciples also may see Thy works which Thou dost. For there is no man that doth anything in secret, and He himself seeketh to be known openly. If Thou do these things, manifest Thyselveto the world. »

For neither did His brethren believe in Him.

Then Jesus said to them :

« My time is not yet come ; but your time is always ready. The world cannot hate you : but Me it hateth : because I give testimony of it, that the works thereof are evil. Go you up to this festival

1) Christ teaches that faith enables us to perform deeds which without it we should deem quite impossible.

2) The feast of the tabernacles had been instituted to commemorate the forty years during which the Jews lived in tents in the desert. During the feast, which lasted eight days, the Jews dwelled in tents or shelters made of branches and leaves. This explains the name.

day, but I go not up to this festival day : because My time is not accomplished¹⁾). »

When He said these things, He Himself stayed in Galilee. But after His brethren were gone up, then He also went up to the feast, not openly, but as it were in secret. And departing from thence they passed through Galilee, and He would not that any man should know it.

156. Christ goes to the temple where He teaches.

Jo. 7, 11-29.

The Jews therefore sought Him on the festival day, and said :

« Where is He ? »

And there was much murmuring among the multitude concerning Him. For some said :

« He is a good man. »

And others said :

« No, but He seduceth the people. »

Yet no man spoke openly of Him, for fear of the Jews. Now about the midst of the feast, Jesus went up into the temple, and taught. And the Jews wondered, saying. »

« How doth this man know letters, having never learned ? »

Jesus answered them and said :

« My doctrine is not Mine, but His that sent Me. If any man will do the will of Him : he shall know of the doctrine, whether it be of God, or

1) Not until the next Easter, viz. on Palm-Sunday, will Christ enter Jerusalem publicly, because not until then will the time of His passion have come. At present He will go indeed, but secretly.

whether I speak of Myself.¹⁾ He that speaketh of Himself, seeketh his own glory : but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him. Did not Moses give you the law, and yet none of you keepeth the law ? Why seek you to kill Me ? »

The multitude answered and said :

« Thou hast a devil ; who seeketh to kill Thee ? »

Jesus answered and said to them :

« One work I have done ; and you all wonder : ²⁾ Therefore Moses gave you circumcision (not because it is of Moses, but of the fathers ;) and on the sabbath day you circumcise a man. If a man receive circumcision on the sabbath day, that the law of Moses may not be broken, are you angry at Me because I have healed the whole man on the sabbath day ? Judge not according to appearance, but judge just judgment. »

Some therefore of Jerusalem said :

« Is not this He Whom they seek to kill ? And behold He speaketh openly, and they say nothing to Him. Have the rulers known for a truth that this is the Christ ? But we know this man whence He is : but when the Christ cometh, no man knowest whence He is ? » ³⁾

1) This is true for all times and for all men. He who always follows the voice of his conscience which is the voice of His Creator, readily and honestly will sooner or later come to acknowledge that the teaching of Christ is a divine teaching.

2) Christ here refers to the cure of the man at the pond (n. 57.) which happened more than a year previously. The Jews had never forgiven Christ for ordering the man to carry his bed on the sabbath day.

3) Among the Jews the strange idea had sprung up that the Messiah would come and nobody would know where he had come from.

Jesus therefore cried out in the temple, teaching and saying :

« You both know Me, and you know whence I am, and I am not come of Myself ; but He that sent Me is true, whom you know not. I know Him, because I am from Him, and He hath sent Me. »

157. The Jews try to apprehend Christ. Jo. 7, 30-36.

They sought therefore to apprehend Him : and no man laid hands on Him, because His hour was not yet come. But of the people many believed in Him and said :

« When the Christ cometh, shall He do more miracles than these which this man doth ? »

The Pharisees heard the people murmuring these things concerning Him ; and the rulers and Pharisees sent ministers to apprehend Him. Jesus therefore said to them :

« Yet a little while I am with you : and then I go to Him that sent Me. Ye shall seek Me, and shall not find Me : and where I am thither you cannot come. »

The Jews therefore said among themselves :

« Whither will He go, that we shall not find Him ? will He go unto the dispersed among the gentiles,¹⁾ and teach the gentiles ? what is this saying that He hath said : You shall seek Me, and shall not find Me ; and where I am, you cannot come ? »

¹⁾ By this they meant the Jewish communities living among the pagans all over the world.

158. On the last day of the feast; the promise of the Holy Ghost. Jo. 7, 37-39.

And on the last and great day of the festivity, Jesus stood and cried, saying :

« If any man thirst, let him come to Me, and drink. He that believeth in Me, as the scripture saith : (Is. 44, 3 ; 55, 1 ; 58, 11 ; Ex. 47, 1.) Out of his belly shall flow rivers of living water. »

Now this He said of the spirit which they should receive who believed in Him : for as yet the spirit was not given, because Jesus was not yet glorified.

159. Disagreement among the crowd about Christ.
Jo. 7, 40-44.

Of the multitude therefore, when they had heard these words of His, some said :

« This is the prophet indeed. »

Others said :

« This is the Christ. »

But some said :

« Doth the Christ come out of Galilee ?¹⁾ Doth not the scripture say (2 Reg. 7, 12 ; Ps. 88. 3. Mich. 5, 2.) : That Christ cometh out of the seed of David, and from Bethlehem the town where David was ? »

So there arose a dissension among the people because of Him. And some of them would have apprehended Him : but no man laid hands upon Him.

1) The Jews were of opinion that Christ was also born at Nazareth.

160. Disagreement in the Sanhedrim about Christ.
Jo. 7, 45-53.

The ministers therefore came to the chief priests and the Pharisees. And they said to them :

« Why have you not brought Him ? »

The ministers answered :

« Never did man speak like this man¹⁾. »

The Pharisees therefore answered them :

« Are you also seduced ? Hath any of the rulers believed in Him, or of the Pharisees ? But this multitude that knoweth not the law, are accursed. »

Nicodemus said to them, he that came to Him by night, who was one of them :

Doth our law judge any man, unless it first hear Him, and know what He doth ? »

They answered and said to him :

« Art thou also a Galilean ? Search the scriptures, and see that out of Galilee a prophet riseth not. »

And every man returned to his own house.

161. After the feast of tabernacles : the woman taken in adultery. Jo. 8, 1-11.

And Jesus went unto mount Olivet. And early in the morning He came again into the temple, and all the people came to Him, and sitting down He taught them. And the scribes and Pharisees bring unto Him a woman taken in adultery ; and they set her in the midst, and said to Him :

1) We understand something of the overpowering impression Christ's personality made on those who were so happy as to see and hear Him, from the fact that these rough policemen, recruited from the lowest rank of social life, were so awstruck by His noble presence that they did not dare to touch Him.

« Master, this woman was even now taken in adultery. Now Moses in the law commanded us to stone such a one. But what sayest Thou¹⁾ ? »

And this they said, tempting Him, that they might accuse Him. But Jesus bowing Himself down, wrote with His finger on the ground. When therefore they continued asking Him, He lifted up Himself and said to them :

« He that is without sin among you, let him first cast a stone at her. »

And again stooping down, He wrote on the ground. But they hearing this went out one by one, beginning at the eldest. And Jesus alone remained, and the women standing in the midst. Then Jesus lifting up Himself, said to her :

« Woman, where are they that accused thee ? Hath no man condemned thee ? »

Who said :

« No man, Lord. »

And Jesus said :

« Neither will I condemn thee. Go, and now sin no more. »

162. Christ speaks in the treasury : He justifies His doctrine. Jo. 8, 12-20.

Again therefore Jesus spoke to them, saying :

« I am the light of the world : he that followeth Me, walketh not in darkness, but shall have the light of life. »

1) If Christ acquitted her they would call Him a violator of the law. If however He dared to condemn her, they would cry out that He was a cruel and heartless man. Whatever answer He should give, they thought, He would be sure to commit Himself.

The Pharisees therefore said to Him :
« Thou givest testimony of Thyself : Thy testimony is not true. »

Jesus answered, and said to them :
« Although I give testimony of Myself, My testimony is true, for I know whence I came, and whither I go ; but you know not whence I come, or whither I go. You judge according to the flesh, I judge not any man.¹⁾ And if I do judge, My judgment is true : because I am not alone, but I and the Father that sent me. And in your law it is written, that the testimony of two men is true. I am one that give testimony of Myself : and the Father that sent Me, giveth testimony of Me.²⁾ »

They said therefore to Him :

« Where is thy Father ? »

Jesus answered :

« Neither Me do you know, nor My Father : if you did know Me, perhaps you would know My Father also. »

These words Jesus spoke in the treasury, teaching in the temple : and no man laid hands on Him, because His hour was not yet come.

1) Christ judges nobody according to the principles of our lower nature ; He judges it according to the eternal truths of the supernatural destiny of man and the means he may obtain to reach it.

2) The Father has testified to Him by the voice from heaven at His baptism and on mount Thabor. He testifies to His divinity by the miraculous virtue of Christ's will. The objections of the Pharisees make Christ speak the most sublime words about His divine mission and His divine origin.

163. "Whither I go, you cannot come." Jo. 8, 20-30.

Again therefore Jesus said to them :

« I go, and you shall seek Me, and you shall die in your sin. Whither I go, you cannot come. »

The Jews therefore said :

« Will He kill Himself, because He said : Whither I go, you cannot come ? »

And He said to them :

« You are from beneath, I am from above. You are of this world, I am not of this world. Therefore I say to you, that you shall die in your sins. For if you believe not that I am He, you shall die in your sin. »

They said therefore to Him :

« Who art Thou. »

Jesus said to them :

« The beginning, who also speak unto you. Many things I have to speak and to judge of you. But He that sent Me is true : and the things I have heard of Him, these same I speak in the world. »

And they understood not that He called God His Father. Jesus therefore said to them:

« When you shall have lifted up the Son of man,¹⁾ then shall you know that I am He, and that I do nothing of Myself, but as the Father hath taught Me, these things I speak : and He that sent Me is with Me, and He hath not left Me alone : for I do always the things that please Him. »

When He spoke these things, many believed in Him.

r) When you shall have crucified Me.

164. The Jews are not sons of God but of the devil.
Jo. 8, 31-47.

Then Jesus said to those Jews who believed Him :

« If you continue in My word, you shall be My disciples indeed. And you shall know the truth, and the truth shall make you free. »

They answered Him :

« We are the seed of Abraham, and we have never been slaves to any man : how sayest Thou : You shall be free¹⁾ ? »

Jesus answered them :

« Amen, amen, I say unto you, that whosoever committeth sin, is the servant of sin. Now the servant abideth not in the house for ever : but the Son abideth for ever. If therefore the Son shall make you free, you shall be free indeed. I know that you are the children of Abraham : but you seek to kill Me, because My word hath no place in you. I speak that which I have seen with My Father : and you do the things that you have seen with your father. »

They answered, and said to Him :

« Abraham is our father. »

Jesus saith to them :

« If you be the children of Abraham, do the works of Abraham. But now you seek to kill Me, a Man who hath spoken the truth to you, which I have

1) The Jews meant to say : We are children of Abraham and therefore children of God, free men and no slaves. This Christ denies. They do not the work of Abraham, therefore they are not his children, they do the work of Satan and therefore again they are not the children of God.

heard of God. This Abraham did not. You do the works of your father. »

They said therefore to Him :

« We are not born of fornication ; we have one Father, even God. »

Jesus therefore said to them :

« If God were your Father, you would indeed love Me. For from God I proceeded, and came : for I came not of Myself, but He sent Me. Why do you not know My speech ? Because you cannot hear My word. You are of your father the devil, and the desires of your father you will do. He was a murderer from the beginning, and he stood not in the truth ; because truth is not in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and the father thereof. But if I say the truth, you believe Me not. Which of you shall convince Me of sin ? If I say the truth to you, why do you not believe Me ? He that is of God, heareth the words of God. Therefore you hear them not, because you are not God. »

165. "Before Abraham was made, I am." Jo. 8, 48-59.

The Jews therefore answered, and said to Him :

« Do not we say well that Thou art a Samaritan,¹⁾ and hast a devil ? »

Jesus answered :

« I have not a devil ; but I honour My Father, and you have dishonoured Me. But I seek not My own glory : there is one that seeketh and judgeth.

1) As has been said above, the Jews considered the Samaritans to be destined for eternal damnation. (n. 42).

Amen, amen, I say to you : If any man keep My word, he shall not see death for ever. »

The Jews therefore said :

« Now we know that Thou hast a devil. Abraham is dead, and the prophets ; and Thou sayest : If any man keep My word, he shall not taste death for ever. Art Thou greater than our father Abraham, who is dead ? and the prophets are dead. Whom dost Thou make Thyself ? »

Jesus answered :

« If I glorify Myself, My glory is nothing. It is My Father that glorifieth Me, of whom you say that He is your God. And you have not known Him, but I know Him. And if I shall say that I know Him not, I shall be like to you, a liar. But I do know Him, and do keep His word. Abraham your father rejoiced that he might see My day ; he saw it, and was glad. »

The Jews therefore said to Him :

« Thou art not yet fifty years old, and hast Thou seen Abraham ? »

Jesus said to them :

« Amen, amen, I say to you, before Abraham was made, I am. »

They took up stones therefore to cast at Him. But Jesus hid Himself, and went out of the temple.

166. Christ cures the man born blind. Jo. 9, 1-41.

And Jesus passing by, saw a man who was blind from his birth ; and His disciples asked Him :

« Rabbi, who hath sinned, this man, or his parents, that he should be born blind¹⁾ ? »

Jesus answered :

« Neither hath this man sinned, nor his parents ; but that the works of God should be made manifest in him. I must work the works of Him that sent Me, whilst it is day : the night cometh when no man can work. As long as I am in the world, I am the light of the world. »

When He had said these things, He spat on the ground, and made clay of the spittle, and spread the clay upon his eyes. And said to him :

« Go, wash in the pool of Siloe, » (which is interpreted, Sent.)

He went therefore, and washed, and he came seeing.

The neighbours therefore, and they who had seen him before that he was a beggar, said :

« Is not this he that sat, and begged ? »

Some said :

« This is he. »

But others said :

« No, but he is like him. »

But he said :

« I am he. »

They said therefore to him :

« How were they eyes opened ? »

He answered :

« That man that is called Jesus, made clay, and anointed my eyes, and said to me : Go to the pool of Siloe, and wash. And I went, I washed and I see. »

1) The Jews attributed all kind of illness to their own sins or to those of their parents.

And they said to him :

« Where is He ? »

He saith :

« I know not. »

They bring him that had been blind to the Pharisees. Now it was the sabbath when Jesus made the clay and opened his eyes. Again therefore the Pharisees asked him, how he had received his sight. But he said to them :

« He put clay upon my eyes, and I washed, and I see. »

Some therefore of the Pharisees said :

« This man who keepeth not the sabbath, is not of God. »

But others said :

« How can a man that is a sinner do such miracles ? »

And there was a division among them. They say therefore to the blind man again :

« What sayest thou of Him that hath opened thy eyes ? »

And he said :

« He is a prophet. »

The Jews then did not believe concerning him, that he had been blind and had received his sight, until they called the parents of him that had received his sight. And asked them saying :

« Is this your son, who you say was born blind ? How then doth he now see ? »

His parents answered them and said :

« We know that this is our son, and that he was born blind ; but how he now seeth, we know not : or who hath opened his eyes, we know not. Ask

him ; he is of age, let him speak for himself. »

These things his parents said, because they feared the Jews : For the Jews had already agreed among themselves, that if any man should confess Him to be Christ, he should be put out of the synagogue. Therefore did his parents say : He is of age, ask him. They therefore called the man again that had been blind, and said to him :

« Give glory to God. We know that this man is a sinner. »

He said therefore to them :

« If he be a sinner, I know not : one thing I know, that whereas I was blind, now I see. »

They said then to him :

« What did He to thee ? How did He open thy eyes ? »

He answered them :

« I have told you already, and you have heard : why would you hear it again ? will you also become His disciples ? »

They reviled him therefore, and said :

« Be thou His disciple ; but we are the disciples of Moses. We know that God spoke to Moses : but as to this man, we know not from whence He is. »

The man answered, and said to them :

« Why, herein is a wonderful thing that you know not from whence He is, and He hath opened my eyes. Now we know that God doth not hear sinners : but if a man be a server of God, and doth His will, him He heareth. From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind. Unless this man were of God, He could not do anything. »

They answered, and said to him :

“Thou wast wholly born in sins, and dost thou teach us ?”

And they cast him out. Jesus heard that they had cast him out : and when He had found him, He said to him :

“Dost thou believe in the Son of God ?”

He answered and said :

“Who is He, Lord, that I may believe in Him ?”

And Jesus said to him :

“Thou hast both seen Him ; and it is He that talketh with thee.”

And He said :

“I believe, Lord.”

And falling down he adored Him. And Jesus said :

“For judgment I am come into this world, that they who see not, may see ; and they who see, may become blind.”

And some of the Pharisees, who were with Him, heard ; and they said unto Him :

“Are we also blind ?”

Jesus said to them :

“If you were blind, you should not have sin¹⁾ ; but now you say : We see. Your sin remaineth.”

167. “I am the door”, “I am the good shepherd”.

Jo. 10, 1-21.

“Amen amen, I say to you : he that entereth not by the door into the sheepfold, but climbeth up

1) Had the Pharisees been in error by no fault of their own they would not have sinned. By not receiving the evident truth however they sinned grievously.

another way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep.¹⁾ To him the porter openeth ; and the sheep hear his voice : and he calleth his own sheep by name, and leadeth them out. And when he hath let out his own sleep, he goeth before them : and the sheep follow him, because they know his voice. But a stranger they follow not, but fly from him, because they know not the voice of strangers.»

This proverb Jesus spoke to them. But they understood not what he spoke to them. Jesus therefore said to them again.

« Amen, amen, I say to you, I am the door of the sheep. All others, as many as have come, are thieves and robbers : and the sheep heard them not. I am the door. By Me, if any man enter in, he shall be saved ; and he shall go in, and go out, and shall find pastures. The thief cometh not, but for to steal and to kill and to destroy. I am come that they may have life, and may have it more abundantly. I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and flieth ; and the wolf catcheth and scattereth the sleep. And the hireling flieth, because he is a hireling ; and he hath no care for the sheep. I

1) The Jewish priests and the scribes were the appointed guides of the people and ought to have led them to their Messiah, but they did all they could to prevent the people from coming to Him. There were no longer shepherds, but robbers and burglars in the fold of God. Christ knew this, and the beautiful words about the good Shepherd sprung up from the compassionate Heart of the Saviour.

am the good shepherd and I know Mine and Mine know Me. As the Father knoweth Me, and I know the Father ; and I lay down My life for My sheep. And other sheep I have, that are not of this fold ; them also I must bring, and they shall hear My voice, and there shall be one fold and one Shepherd.

Therefore doth the Father love Me : because I lay down My life that I may take it again. No man taketh it away from Me : but I lay it down of Myself, and I have power to lay it down ; and I have power to take it up again. This commandment have I received of My Father. »

A dissension rose again among the Jews for these words. And many of them said :

« He hath a devil, and is mad : why hear you Him ? »

Others said :

« These are not the words of one that hath a devil : Can a devil open the eyes of the blind ? »

III. In Galilee.

168. The second prediction of the passion and the resurrection. Mt. 17, 21-22. Mk. 9, 30-31. Lk. 9, 44-45.

And when they abode in Galilee, and all were astonished at the mighty power of God, Jesus taught His disciples and said to them :

« Lay you up in your hearts these words : The Son of man shall be betrayed into the hands of men, and they shall kill Him, and the third day He shall rise again. »

But they understood not this word, and it was hid from them, so that they perceived it not. And



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"Unless you be converted, and become as little children,
you shall not enter into the kingdom of heaven".

« Who then, is the greater in the kingdom of heaven ? »

But when Jesus saw the reasoning of their hearts, He asked them :

« What did you treat of in the way ? »

But they held their peace, for they had disputed one with another in the way, who should be the greatest. And sitting down, He called the twelve, and saith to them :

If any man desire to be first, he shall be the last of all, and the minister to all. For he that is the lesser among you all, he is the greater. »

And Jesus called to him a child, took him and set him by Him in the midst of them and taking him in His arms, He said to them :

« Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. And he that shall receive one such little child in My name, receiveth Me, and whosoever receiveth Me, receiveth not Me, but Him that sent Me. »

171. An unknown exorcist. Mk. 9, 37-40. Lk. 9, 49-50.

And John answering, said :

« Master, we saw a certain man casting out devils in Thy name, and we forbade him, because he followeth not with us. »

And Jesus said to him :

« Forbid him not for there is no man that doth a miracle in My name, and can soon speak ill of Me. For he that is not against you, is for you. For whosoever shall give you to drink a cup of water in My

name, because you belong to Christ : Amen I say to you, he shall not lose his reward. »

172. "Woe to the world because of scandals". Mt. 18, 6-9. Mk. 9, 41-47.

« And whosoever shall scandalize one of these little ones that believe in Me : it were better for him that a millstone were hanged about his neck, and he were cast into the sea. Woe to the world because of scandals. For it must needs be that scandals come ; but nevertheless woe to that man by whom the scandal cometh. And if thy hand scandalize thee, cut it off and cast it from thee : it is better for thee to enter into life, maimed, than having two hands to go into hell, into unquenchable fire, where their worm dieth not, and the fire is not extinguished. And if thy foot scandalize thee, cut it off and cast it from thee : it is better for thee to enter lame into life everlasting, than having two feet, to be cast into the hell of unquenchable fire, where their worm dieth not, and the fire is not extinguished.

And if thy eye scandalize thee, pluck it out and cast it from thee : it is better for thee with one eye to enter into the kingdom of God, than having two eyes to be cast into the hell of fire, where their worm dieth not, and the fire is not extinguished. »

173. The parable of the salt. Mk. 9, 48-49.

« For every one shall be salted with fire ; and every victim shall be salted with salt. Salt is good. But if the salt become unsavoury ; wherewith will you season it ? Have salt in you, and have peace among you. »

174. The parable of the one lost sheep. Mt. 18, 10-14.

« See that you despise not one of these little ones : for I say to you, that their Angels in heaven always see the face of my Father who is in heaven. For the Son of man is come to save that which was lost. What think you ? If a man have a hundred sheep, and one of them should go astray ; doth he not leave the ninety-nine in the mountains, and go to seek that which is gone astray ? And if it so be that he find it : Amen I say to you, he rejoiceth more for that, than for the ninety-nine that went not astray. Even so it is not the will of your Father, who is in heaven, that one of these little ones should perish. »

175. Reprimanding. Apostolic power. Efficacy of prayer. Mt. 18, 15-20.

« But if thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. And if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may stand. And if he will not hear them, tell the church. And if he will not hear the church, let him be to thee as the heathen and publican. Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven ; and whatsoever you shall loose upon earth, shall be loosed also in heaven.¹⁾ Again I say to

1) To bind and to loose signified to the Jews to forbid and to permit. Christ here promises His Apostles the government of His Church. They will be entitled to make and enforce laws, and to judge infallibly between truth and error, good and evil.

you, that if two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by my Father who is in heaven. For where there are two or three gathered together in my name ; there am I in the midst of them. »

176. Pardon your brethren. The parable of the unmerciful servant. Mt. 18, 21-35.

Then came Peter unto Him and said :

« Lord, how often shall my brother offend against me, and I forgive him ? till seven times ? »

Jesus saith to him :

« I say not to thee, till seven times ; but till seventy times seven times. Therefore is the kingdom of heaven likened to a king, who would take an account of his servants. And when he had begun to take the account, one was brought to him, that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant falling down, besought him saying :

« Have patience with me, and I will pay thee all. »

And the lord of that servant being moved with pity, let him go and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence ; and laying hold of him, he throttled him, saying :

« Pay what thou owest. »

And his fellow-servant, falling down, besought him, saying :

« Have patience with me, and I will pay thee all. »

And he would not : but went and cast him into prison, till he paid the debt. Now his fellow servants seeing what was done, were very much grieved, and they came, and told their lord all that was done. Then his lord called him and said to him.

« Thou wicked servant, I forgave thee all the debt, because thou besoughtest me. Shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee ? »

And his lord being angry, delivered him to the torturers until he paid all the debt. So also shall My heavenly Father do to you, if you forgive not every one his brother from your hearts. »

*IV.—Journey to the feast of the dedication
of the temple.*

177. In Samaria : Christ is not well received. Lk. 9, 51-56.

And it came to pass when the days of His assumption¹⁾ were accomplishing, that He steadfastly set His face to go to Jerusalem. And He sent messengers before His face. And going they entered into a city of the Samaritans, to prepare for Him. And they received Him not, because His face was of one going to Jerusalem^{2).} And when His disciples James and John had seen this, they said :

1) The days of His assumption accomplishing means that the day of His glorious ascension was drawing near.

2) The Samaritans hated the Jews and their hatred flared up especially when seeing the pilgrims going to Jerusalem.

« Lord, wilt Thou that we command fire to come down from heaven and consume them¹⁾ ? »

And turning He rebuked them, saying :

« You know not of what spirit you are. The Son of man came not to destroy souls, but to save. » And they went into another town.

178. The vocation of three men. Conditions necessary to follow Christ. Mt. 8, 18-22. Lk. 9, 57-62.

And it came to pass as they walked in the way, that a certain scribe came and said to Him :

« Master I will follow Thee withersoever Thou goest. »

Jesus said to him :

« The foxes have holes, and the birds of the air nests ; but the Son of man hath not where to lay His head. »

But He said to another.

« Follow Me. »

And he said :

« Lord, suffer me first to go, and to bury my father. »

And Jesus said to him :

« Let the dead bury their dead ; but go thou, and preach the kingdom of God. »

And another said :

« I will follow Thee, Lord, but let me first take my leave of them that are at my house. »

Jesus said to him :

« No man putting his hand to the plough, and looking back, is fit for the kingdom of God. »

1) Christ had called them "Boanarges", sons of the thunder, and the fire of their character shows itself here.

179. In Perea : The sending out of the seventy-two disciples. Lk. 10, 1-12.

And after these things the Lord appointed also other seventy-two. And He sent them two and two before His face into every city and place whither He Himself was to come. And He said to them :

“ The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that He send labourers into His harvest. Go. Behold I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. Into whatsoever house you enter, first say : Peace be to this house. And if the son of peace be there your peace shall rest upon him ; but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have. For the labourer is worthy of his hire. Remove not from house to house. And into what city soever you enter, and they receive you, eat such things as are set before you ; and heal the sick that are therein, and say to them :

“ The kingdom of God is come nigh unto you. »

But into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say :

“ Even the very dust of your city that cleaveth to us we wipe off against you. Yet know this that the kingdom of God is at hand. »

I say to you, it shall be more tolerable at that day for Sodom, than for that city. »

180. Woe to thee Corozain, Bethsaida, Capharnaum.

Mt. 11, 20-24. Lk. 10, 13-15.

Then began He to upbraid the cities, wherein were done the most of His miracles, for that they had not done penance.

« Woe to thee, Corozain, woe to thee, Bethsaida : for if in Tyre and Sidon¹⁾ had been wrought the miracles that have been wrought in you, they would long ago have done penance sitting down in sack-cloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. And thou Capharnaum, shalt thou be exalted up to heaven ? thou shalt go down even unto hell. For if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained unto this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. »

181. "He that heareth you, heareth Me." Lk. 10, 16.

« He that heareth you, heareth Me : and he that despiseth you, despiseth Me. And he that despiseth Me, despiseth Him that sent Me. »

182. The return of the disciples. Lk. 10, 17-20.

And the seventy-two returned with joy, saying :

« Lord, the devils also are subject to us in Thy name. »

And He said to them :

1) Those pagan towns are less guilty before God than the Jewish towns that have abused so many graces bestowed on them.

« I saw Satan like lightning falling from heaven.¹⁾ Behold I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy, and nothing shall hurt you. But yet rejoice not in this, that spirits are subject unto you, but rejoice in this, that your names are written in heaven. »

183. Rejoicing of Jesus' Heart. Mt. 11, 25-30; 13, 16-17. Lk. 10, 21-24.

In that same hour Jesus rejoiced in the Holy Ghost, and said :

« I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hidden these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so it hath seemed good in Thy sight. All things are delivered to Me by My Father, and no one knoweth who the Son is but the Father ; and who the Father is but the Son, and to whom the Son will reveal Him. Come to Me, all you that labour, and are burdened, and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek, and humble of heart : And you shall find rest to your souls. For My yoke is sweet and My burden light. »

And turning to His disciples, He said :

« But blessed are your eyes, for they see, and your ears, for they hear. For verily I say to you, that many prophets, and righteous men, and kings

1) Christ the Son of God once saw Lucifer, with his satellites hurled down from heaven like lightning by the anger and the power of God. This first defeat of Lucifer was the augury of the manifold victories Christ and His followers were to gain over Satan.

desired to see the things which you see, and saw them not ; and to hear the things which you hear, and heard them not. »

184. Jericho. The parable of the good Samaritan.
Lk. 10, 25-37.

And turning to His disciples, He said :

« Blessed are the eyes that see the things which you see. For I say to you that many prophets and kings have desired to see the things that you see, and have not seen them ; and to hear the things that you hear, and have not heard them. »

And behold a certain lawyer stood up, tempting Him, and saying :

« Master, what must I do to possess eternal life ? »

But He said to him :

« What is written in the law ? how readest thou ? »

He answering, said :

« Thou shalt love the Lord Thy God with thy whole heart, and with thy whole soul, and with all thy strength and with all thy mind, and thy neighbour as thyself. » (Deut. 6, 5 ; Lev. 19, 18).

And He said to him :

« Thou hast answered right. This do, and thou shalt live. » (Lev. 18, 5.)

But he willing to justify himself said to Jesus :

« And who is my neighbour ? »

And Jesus answering, said :

« A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away leaving him half dead. And it chanced that a certain priest went down the same way ; and seeing him, passed



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"Lord, hast Thou no care that my sister hath left me
alone to serve?"

by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him ; and seeing him, was moved with compassion. And going up to him, bound up his wounds, pouring in oil and wine ; and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said :

« Take care of him ; and whatsoever thou shalt spend over and above, I at my return will repay thee. »

Which of these three in thy opinion was neighbour to him that fell among the robbers ? »

But he said :

« He that shewed mercy to him. »

And Jesus said to him :

« Go, and do thou in like manner. »

185. Bethania. Martha and Mary. Lk. 10, 38-42.

Now it came to pass as they went, that He entered into a certain town. And a certain woman named Martha received Him into her house. And she had a sister called Mary, who sitting also at the Lord's feet, heard His word. But Martha was busy about much serving. Who stood and said :

« Lord, hast Thou no care that my sister hath left me alone to serve ? Speak to her therefore, that she help me. »

And the Lord answering, said to her :

« Martha, Martha, thou art careful, and art troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her. »

186. On the mount of Olivet. The method and power of prayer. Lk. 11, 1-13.

And it came to pass, that as He was in a certain place praying, when He ceased, one of His disciples said to Him :

« Lord, teach us to pray as John also taught his disciples. »¹⁾

And He said to them :

« When you pray, say : Father hallowed be Thy name. Thy kingdom come. Give us this day our daily bread. And forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation. »

And He said to them :

« Which of you shall have a friend, and shall go to him at midnight, and shall say to him :

« Friend lend me three loaves, because a friend of mine is come off his journey to me, and I have not what to set before Him. »

And he from within should answer and say :

« Trouble me not, the door is now shut, and my children are with me in bed. I cannot rise and give thee. »

Yet if he shall continue knocking, I say to you, although he will not rise and give him, because he is his friend ; yet because of his importunity he will rise, and give him as many as he needeth. And I say to you :

« Ask and it shall be given you; seek, and you

1) As Christ rose up from prayer and came to His disciples they were probably struck by the heavenly peace beaming forth from His face after His intercourse with His heavenly Father. They wished to be able to pray in like manner.

shall find; knock, and it shall be opened to you. For every one that asketh, receiveth ; and he that seeketh, findeth. And to him that knocketh, it shall be opened. And which of you, if he ask his father bread, will he give him a stone ? Or a fish, will he for a fish give him a serpent ? Or if he shall ask an egg, will he reach him a scorpion ? If you then being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good spirit to them that ask Him ? »

187. In Jerusalem on the feast of Dedication.
“I and the Father are one.” Jo. 10, 22-42.

And it was the feast of dedication¹⁾ at Jerusalem ; and it was winter. And Jesus walked in the temple in Solomon's porch. The Jews therefore came round about Him, and said to Him :

“ How long dost Thou hold our souls in suspense ? If Thou be the Christ tell us plainly. »

Jesus answered them :

“ I speak to you, and you believe not : the works that I do in the name of My Father, they give testimony of Me. But you do not believe, because you are not of My sheep. My sheep hear My voice : and I know them, and they follow Me. And I give them life everlasting ; and they shall not perish for ever, and no man shall pluck them out of My hand. That which My Father hath given Me is greater than all : and no one can snatch them out

1) This feast was celebrated in commemoration of the restoration of the religious cult by Judas the Machabee. (164 B.C.)

of the hand of My Father. I and the Father are one. »

The Jews then took up stones to stone Him. Jesus answered them :

« Many good works I have shewed you from My Father ; for which of those works do you stone Me ? »¹⁾

The Jews answered Him :

« For a good work we stone Thee not, but for blasphemy ; and because that Thou, being a man, makest Thyself God ? »

Jesus answered them :

« Is it not written in your law : I said, you are gods ? If he called them gods, to whom the word of God was spoken, and the scripture cannot be broken ; do you say of Him, whom the Father hath sanctified and sent into the world : Thou blasphemest, because I said, I am the Son of God ? if I do not the works of My Father, believe Me not. But if I do, though you will not believe Me, believe the works : that you may know and believe that the Father is in Me, and I in the Father. »

They sought therefore to take Him ; and He escaped out of their hands. And He went again beyond the Jordan into that place where John was baptizing first : and there He abode. And many resorted to Him, and they said :

« John indeed did no sign : But all things whatsoever John said of this man were true. »

And many believed in Him.

1) Our Lord's self-control and calmness before enemies, so eager to kill Him, is admirable.

V.—Jesus returns to Perea.

188. Christ casts out a devil. The calumnies of His adversaries. Lk. 11, 14-15; 17-23.

And He was casting out a devil, and the same was dumb ; and when He had cast out the devil, the dumb spoke : and the multitudes were in admiration at it. But some of them said :

« He casteth out devils by Beelzebub, the prince of devils. »

But He seeing their thoughts, said to them :

« Every kingdom divided against itself shall be brought to desolation and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand because you say, that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub, by whom do your children cast them out ? Therefore they shall be your judges. But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he come upon him and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils. He that is not with Me, is against Me ; and he that gathereth not with Me, scattereth. »

189. The last state of the man worse than the first.
Mt. 12, 43-45. Lk. 11, 24-26.

« And when an unclean spirit is gone out of a man, he walketh through dry places seeking rest, and findeth none. Then he saith : I will return into

my house from whence I came out. And coming he findeth (it empty, swept, and) garnished. Then he goeth, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there. And the last state of that man is made worse than the first. So shall it be also to this wicked generation. »

190. Blessed is the womb that bore Thee. Lk. 11, 27-28.

And it came to pass, as He spoke these things, a certain woman from the crowd lifting up her voice said to Him :

« Blessed is the womb that bore Thee, and the paps that gave Thee suck. »

But He said :

« Yea rather blessed are they who hear the word of God, and keep it. »

191. The sign of Jonas the prophet. Mt. 12, 38-42.
Lk. 11, 29-32.

Then some of the Scribes and Pharisees answered Him, saying :

« Master, we would see a sign from Thee. »

Who answering said to them :

« An evil and adulterous generation seeketh a sign : and a sign shall not be given it, but the sign of Jonas the prophet. For even as Jonas became a sign to Ninivites, so shall also the Son of man be to this generation. For Jonas was in the whale's belly three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights. The men of Nineveh shall rise in judg-

ment with this generation, and shall condemn it, because they did penance at the preaching of Jonas. And behold a greater than Jonas here. The queen of the south shall rise in judgment with this generation, and shall condemn it, because she came from the ends of the earth to hear the wisdom of Solomon, and behold a greater than Solomon here. »

192. The eye the lamp of the body. Lk. II, 33-36.

« No man lighteth a candle and putteth it in a hidden place, nor under a bushel : but upon a candlestick, that they that come in may see the light. The light of thy body is the eye. If thy eye be single, thy whole body will be lightsome : but if it be evil, thy body also will be darksome. Take heed therefore that the light which is in thee be not darkness. If then thy whole body be lightsome, having no part of darkness, the whole shall be lightsome, and as a bright lamp shall enlighten thee. »

193. Being invited by a Pharisee, Christ vehemently declaimes the Pharisees and the scribes. Lk. II, 37-54.

And as He was speaking, a certain Pharisee prayed Him that He would dine with him. And He going in, sat down to eat. And the Pharisee began to say, thinking within himself, why He had not washed before dinner. And the Lord said to him :

« Now you Pharisees make clean the outside of the cup and of the platter ; but your inside is full of rapine and iniquity. Ye fools, did not He that

made that which is without, make also that which is within ? But yet that which remaineth, give alms ; and behold, all things are clean unto you. But woe to you, Pharisees, because you tithe mint and rue and every herb, and pass over judgment, and the charity of God.¹⁾ Now these things you ought to have done, and not to leave the other undone. Woe to you Pharisees, because you love the uppermost seats in the synagogues, and salutations in the market place. Woe to you, because you are as sepulchres that appear not, and men that walk over, are not aware. »

And one of the lawyers answering, saith to Him : « Master, in saying these things, thou reproachest us also. »

But He said :

« Woe to you lawyers also ; because you load men with burdens which they cannot bear, and you yourselves touch not the burdens with one of your fingers. Woe to you who build the monuments of the prophets : and your fathers killed them. Truly you bear witness that you consent to the doings of your fathers : for they indeed killed them, and you build their sepulchres.²⁾ For this cause also the wisdom of God said : I will send to them

1) According to the Law taxes were raised for the benefit of priests, levites and the poor. They consisted of 1/10 of the harvest of corn, wine and oil and of the increase of the cattle. The Pharisees thought that the highest moral perfection consisted in paying taxes of all possible kinds of vegetables also, were they ever so little.

2) The scribes built sepulchral monuments as if to honour the prophets, and at the same time they dishonoured them by not believing the prophecies which indicated Christ as the Messiah

prophets and apostles, and some of them they will kill and persecute. That the blood of all the prophets which was shed from the foundation of the world, may be required of this generation. From the blood of Abel unto the blood of Zacharias, who was slain between the altar and the temple. Yea I say to you, it shall be required of this generation. Woe to you lawyers, for you have taken away the key of knowledge : you yourselves have not entered in, and those that were entering in, you have hindered. »

And as He was saying these things to them, the Pharisees and the lawyers began violently to urge Him, and to oppress His mouth about many things, lying in wait for Him, and seeking to catch something from His mouth that they might accuse Him.

194. The leaven of the Pharisees, or their hypocrisy.
Lk. 12, 1-12.

And when great multitudes stood about Him, so that they trod one upon another, He began to say to His disciples :

« Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed ; nor hidden, that shall not be known. For whatsoever things you have spoken in darkness, shall be published in the light : and that which you have spoken in the ear in the chambers, shall be preached on the house-tops. And I say to you, My friends : Be not afraid of them who kill the body, and after that have no more that they can do. But I will shew you whom

you shall fear : fear ye Him, who after He hath killed, hath power to cast into hell. Yea, I say to you, fear Him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God ? Yea, the very hairs of your head are all numbered. Fear not therefore : you are of more value than many sparrows. And I say to you, whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God. But he that shall deny Me before men, shall be denied before the angels of God. And whosoever speaketh a word against the Son of man, it shall be forgiven him : but to him that shall blaspheme against the Holy Ghost it shall not be forgiven. And when they shall bring you into the synagogues, and to magistrates and powers, be not solicitous how or what you shall answer, or what you shall say. For the Holy Ghost shall teach you in the same hour what you must say. »

195. Beware of avarice. The parable of the foolish rich man. Lk. 12, 13-21.

And one of the multitude said to Him :

« Master, speak to my brother that he divide the inheritance with me. »

But He said to him :

« Man, who hath appointed Me judge or divider over you ? »

And He said to them :

« Take heed and beware of all covetousness : for a man's life doth not consist in the abundance of things which he possesseth. »

And He spoke a similitude to them, saying :

« The land of a certain rich man brought forth plenty of fruits. And he thought within himself, saying : « What shall I do, because I have no room where to bestow my fruits ? » And he said : « This will I do : I will pull down my barns, and will build greater : and into them will I gather all things that are grown to me, and my goods. And I will say to my soul : Soul, thou hast much goods laid up for many years, take thy rest, eat, drink, make good cheer. » But God said to him : « Thou fool, this night do they require thy soul of thee ; and whose shall those things be which thou hast provided ? » So is he that layeth up treasure for himself, and is not rich towards God. »

196. Put aside the care for temporal things. Lk. 12,
22-34.

And He said to His disciples :

« Therefore I say to you, be not solicitous for your life, what you shall eat : nor for your body, what you shall put on. The life is more than the meat, and the body is more than the raiment. Consider the ravens, for they sow not, neither do they reap; neither have they store-house nor barn, and God feedeth them. How much are you more valuable than they ? And which of you by taking thought can add to his stature one cubit ? If then ye be not able to do so much as the least thing, why are you solicitous for the rest ? Consider the lilies how they grow : they labour not, neither do they spin. But I say to you, not even Solomon in all his glory was clothed like one of these. Now if God clothe in this manner the grass that is to day

in the field, and to morrow is cast into the oven ; how much more you, O ye of little faith ? And seek not you what you shall eat, or what you shall drink, and be not lifted up on high. For all these things do the nations of the world seek. But your father knoweth that you have need of these things. But seek ye first the kingdom of God and His justice, and all these things shall be added unto you. Fear not, little flock, for it hath pleased your Father to give you a kingdom. Sell what you possess, and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not, where no thief approacheth, nor moth corrupteth. For where your treasure is, there will your heart be also. »

197. The parable of the watchful servants. Lk. 12,
35-40.

« Let your loins be girt, and lamps burning in your hands.¹⁾ And be you yourself like to men who wait for their lord, when he shall return from the wedding ; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom the Lord when He cometh, shall find Him watching. Amen I say to you, that He will gird Himself, and make them sit down to meat, and passing will minister unto them. And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. But this know ye, that if the householder did know

1) People in the east gird their loins and tuck up their dress in order to move without hindrance. Therefore it is a sign that one intends to start working or to travel.

at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Be you then also ready : for at what hour you think not, the Son of man will come. »

198. The parable of the faithful steward and the unfaithful servant. Lk. 12, 41-48.

And Peter said to Him :

« Lord dost Thou speak this parable to us, or likewise to all ? »¹⁾

And the Lord said :

« Who (thinkest thou) is the faithful and wise steward, whom his lord setteth over his family, to give them their measure of wheat in due season ? Blessed is that servant, whom when his lord shall come he shall find so doing. Verily I say to you, he will set him over all that he posseseth. But if that servant shall say in his heart: « My lord is long a coming » ; and shall begin to strike the men-servants and maid-servants, and to eat and to drink, and be drunk ; the lord of that servant will come in the day that he hopeth not, and at the hour that he knoweth not, and shall separate him, and shall appoint him his portion with unbelievers. And that servant that knew the will of his lord, and prepared not himself, and did not according to his will, shall be beaten with many stripes. But he that knew not and did things

1) Probably Peter thought: We being Apostles shall have another task and consequently a different reward from other people. Christ makes it clear that they have to do their work like faithful stewards until His coming, when they will receive according to their merits. The work they have to do is to kindle the fire of divine love on earth.

worthy of stripes, shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required : and to whom they have committed much, of him they will demand the more. »

199. Divers sayings. The signs of the times. Lk. 12, 49-59.

« I am come to cast fire on the earth : and what will I but that it be kindled ? And I have a baptism, wherewith I am to be baptized¹⁾ : and how am I straitened until it be accomplished. Think ye that I am come to give peace on earth ? I tell you no, but separation. For there shall be from henceforth five in one house divided ; three against two, and two against three. The father shall be divided against the son, and the son against the father, the mother against the daughter, and the daughter against her mother, the mother-in-law against the daughter-in-law, and the daughter-in-law against her mother-in-law. »

And He said also to the multitudes :

« When you see a cloud rising from the west, presently you say : « A shower is coming ; » and so it happeneth : And when ye see the south wind blow, you say : « There will be heat » ; and it cometh to pass. You hypocrites, you know how to discern the face of the heaven and of the earth : but how is it that thou dost not discern this time ? And why even of yourselves do you not judge that which is just ? And when thou goest with thy adversary to the prince, whilst thou art in the way endeav-

1) The baptism of blood by His passion and death for us.

our to be delivered from him ; lest perhaps he draw thee to the judge, and the judge deliver thee to the exacter, and the exacter cast thee into prison. I say to thee, thou shalt not go out thence, until thou pay the very last mite. »

200. In Perea. The need of conversion. The parable of the barren fig-tree. Lk. 13, 1-9.

And there were present at that very time some that told Him of the Galileans, whose blood Pilate had mingled with their sacrifices. And he answering, said to them :

« Think you that these Galileans were sinners above all the men of Galilee, because they suffered such things ? No I say to you : but unless you shall do penance, you shall all perish likewise. Or those eighteen upon whom the tower fell in Siloe, and slew them, think you that they also were debtors above all the men that dwelt in Jerusalem ? No, I say to you : but except you do penance, you shall all likewise perish. »

He spoke also this parable :

« A certain man had a fig-tree planted in his vineyard, and he came seeking fruit on it, and found none. And he said to the dresser of the vineyard : « Behold for these three years I come seeking fruit on this fig tree, and I find none. Cut it down therefore ; why cumbereth it the ground ? » But he answering, said to him : « Lord, let it alone this year also, until I dig about it, and dung it. And if it bear fruit well ; but if not, then after that thou shalt cut it down. »

201. The sick woman. Lk. 13, 10-17.

And He was teaching in their synagogue on their sabbath. And behold there was a woman who had a spirit of infirmity eighteen years. And she was bowed together, neither could she look upwards at all. Whom when Jesus saw, He called her unto Him, and said to her :

« Woman, thou art delivered from thy infirmity. »

And He laid His hands upon her and immediately she was made straight, and glorified God. And the ruler of the synagogue (being angry that Jesus had healed on the sabbath,) answering said to the multitude :

« Six days there are wherein you ought to work. In them therefore come, and be healed, and not on the sabbath day. »

And the Lord answering him, said :

« Ye hypocrites, doth not every one of you on the sabbath day loose his ox or his ass from the manger, and lead them to water ? And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day ? »

And when He said these things, all His adversaries were ashamed : and all the people rejoiced for all the things that were gloriously done by Him.

202. The parable of the mustard-seed and the leaven.
Lk. 13, 18-21.

He said therefore.

« To what is the kingdom of God like, and where-

unto shall I resemble it ? It is like to a grain of mustard seed, which a man took and cast into his garden, and it grew, and became a great tree, and the birds of the air lodged in the branches thereof. »

And again He said :

« Whereunto shall I esteem the kingdom of God to be like ? It is like to leaven, which a woman took and hid in three measures of meal, till the whole was leavened. »

VI.—Journey to Judea.

203. On the way to Jerusalem : The number of the elect. Lk. 13, 23-30.

And He went through the cities and towns teaching, and making His journey to Jerusalem. And a certain man said to Him :

« Lord, are they few that are saved ? »

But He said to them :

« Strive to enter by the narrow gate : for many, I say to you, shall seek to enter, and shall not be able. But when the Master of the house shall be gone in, and shall shut to the door, you shall begin to stand without, and knock at the door saying : « Lord, open to us » ; and He answering shall say to you : « I know you not whence you are. » Then you shall begin to say : « We have eaten and drunk in Thy presence, and Thou hast taught in our streets. » And He shall say to you : « I know you not whence you are ; depart from Me, all ye workers of iniquity. »

There shall be weeping and gnashing of teeth, when you shall see Abraham and Isaac and Jacob,

and all the prophets in the kingdom of God, and you yourself thrust out. And they shall come from the east and the west and the north and the south, and shall sit down in the kingdom of God. And behold they are last that shall be first, and they are first that shall be last. »

204. Near Jerusalem. Threats of Herod. Jerusalem! Jerusalem! Lk. 13, 31-35.

The same day there came some of the Pharisees, saying to Him :

« Depart and get thee hence, for Herod hath a mind to kill Thee.¹⁾ »

And He said to them :

« Go, and tell that fox : Behold I cast out devils, and do cures to-day and to-morrow, and the third day I am consummated. Nevertheless I must walk to-day and to-morrow, and the day following, because it cannot be that a prophet perish out of Jerusalem. Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children as the bird doth her brood under her wings, and thou wouldest not ? Behold your house shall be left to you desolate. And I say to you, that you shall not see Me till the time come, when you shall say : Blessed is he that cometh in the name of the Lord. »

1) This surely was a trick to draw Christ to Jerusalem. There is a bitter irony in Christ's voice when He says : It cannot be that a prophet perish out of Jerusalem. They must have understood that Christ read their hearts.

205. In Jericho. Christ cures a sick man in the house of a Pharisee. Lk. 14, 1-6.

And it came to pass when Jesus went into the house of one of the chief of the Pharisees on the sabbath day to eat bread, that they watched Him. And behold, there was a certain man before Him that had the dropsy. And Jesus answering, spoke to the lawyers and Pharisees, saying :

« Is it lawful to heal on the sabbath day ? »

But they held their peace. But He taking him, healed Him, and sent him away. And answering them, He said :

« Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the sabbath day ? »

And they could not answer Him these things.

206. Exhortation to humility and charity. Lk. 14, 7-14.

And He spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them :

« When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him, and he that invited thee and him, come and say to thee : « Give this man place » ; and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place ; that when he who invited thee cometh, he may say to thee : « Friend, go up higher. » Then shalt thou have glory before them that sit at table with thee because every one that exalteth himself, shall be humbled ;

and he that humbleth himself, shall be exalted. »

And he said to him also that had invited Him :

« When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbours who are rich : lest perhaps they also invite thee again, and a recompense be made to thee. But when thou makest a feast, call the poor, the maimed, the lame, and the blind. And thou shalt be blessed, because they have not wherewith to make thee recompense : for recompense shall be made thee at the resurrection of the just.¹⁾ »

207. The parable of the supper. Lk. 14, 15-24.

When one of them that sat at table with Him, had heard these things, he said to Him :

« Blessed is he that shall eat bread in the kingdom of God. ²⁾ »

But He said to him :

« A certain man made a great supper, and invited many. And he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him : « I have bought a farm, and I must needs go out and see it ; I pray thee, hold me excused. » And another said : « I have bought five yoke of oxen, and I go to try them : I pray thee hold me excused. » And another said : « I have married a wife, and

1) How beautifully the first Christians practised this lesson of the divine Master.

2) From the parable which follows we may gather that the distinguished Jew thought that Jews and especially Pharisees without exception would partake of the heavenly banquet.

therefore I cannot come. » And the servant returning, told these things to his lord. Then the master of the house being angry, said to his servant : « Go out quickly into the streets and lanes of the city, and bring in hither the poor and the feeble and the blind and the lame. » And the servant said : « Lord, it is done as thou hast commanded, and yet there is room. » And the lord said to the servant : « Go out into the high-ways and hedges ; and compel them to come in, that my house may be filled. But I say unto you that none of those men that were invited shall taste of my supper. »

208. One must renounce all to follow Christ. The parable of the tower and of the king. Lk. 14, 25-33.

And there went great multitudes with Him : and turning, He said to them :

« If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be My disciple. And whosoever doth not carry his cross and come after Me, cannot be My disciple. For which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it ? Lest after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, saying : « This man began to build, and was not able to finish. » Or what king about to go to make war against another king, doth not first sit down and think whether he be able with ten thousand to meet him that with twenty thousand cometh against him ? Or else while the other is yet afar off,

sending an embassy, he desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth, cannot be My disciple. »

209. The parable of the salt. Lk. 14, 34-35.

« Salt is good. But if the salt shall lose its savour, wherewith shall it be seasoned ? It is neither profitable for the land, nor for the dung-hill, but shall be cast out. He that hath ears to hear, let him hear. »

210. The parable of the one lost sheep and the lost groat. Lk. 15, 1-10.

Now the publicans and sinners drew near unto Him to hear Him. And the Pharisees and the scribes murmured saying :

« This man receiveth sinners, and eateth with them. »

And He spoke to them this parable saying :

« What man of you that hath an hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it ? And when he hath found it, lay it upon his shoulders, rejoicing ? And coming home call together his friends and neighbours, saying to them : « Rejoice with me, because I have found my sheep that was lost » ? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman having ten groats, if she lose one groat doth not light a candle and sweep the house and seek diligently until she find it ? And when she hath found it, call together her friends and neighbours, saying : « Rejoice with me, because I have

found the groat which I had lost » ? So I say to you, there shall be joy before the Angels of God upon one sinner doing penance. »

211. The parable of the prodigal son. Lk. 15, 11-32.

And He said :

« A certain man had two sons ; and the younger of them said to his father : « Father, give me the portion of substance that falleth to me. » And he divided unto them his substance. And not many days after, the younger son gathering all together, went abroad into a far country ; and there wasted his substance living riotously. And after he had spent all, there came a mighty famine in that country, and he began to be in want. And he went, and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine. And he would fain have filled his belly with the husks the swine did eat : and no man gave unto him. And returning to himself, he said : « How many hired servants in my father's house abound with bread, and I here perish with hunger ? I will arise and will go to my father, and say to him : Father, I have sinned against heaven, and before thee : I am not worthy to be called thy son : make me as one of thy hired servants. » And rising up he came to his father. And when he was yet a great way off, his father saw him,¹⁾ and was moved with compassion, and running up to him, fell upon his neck and kissed him. And the son said to him : « Father,

1) Often and long the father had looked out to see if his son would not return. In the same way God longs for His child separated from Him by sin.

I have sinned against heaven, and before thee, I am not worthy to be called thy son. » And the father said to his servants : « Bring forth quickly the first robe, and put it on him, and put a ring on his hand, and shoes on his feet. And bring hither the fatted calf, and kill it, and let us eat and make merry : because this my son was dead, and is come to life again ; he was lost, and is found. » And they began to be merry. Now his elder son was in the field, and when he came and drew nigh to the house, he heard music and dancing : and he called one of the servants, and asked what these things meant. And he said to him : « Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. » And he was angry, and would not go in. His father therefore coming out began to entreat him. And he answering, said to his father : « Behold, for so many years do I serve thee, and I have never transgressed thy commandment, and yet thou hast never given me a kid to make merry with my friends. But as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf. » But he said to him : « Son, thou art always with me, and all I have is thine. But it was fit that we should make merry and be glad, for this thy brother was dead, and is come to life again ; he was lost, and is found. »

212. The parable of the faithless steward. Lk. 16,
1-13.

And He said also to His disciples :

« There was a certain rich man who had a stew-

ard : and the same was accused unto him, that he had wasted his goods. And he called him and said to him : « How is it that I hear this of thee ? Give an account of thy stewardship ; for now thou canst be steward no longer. » And the steward said within himself : « What shall I do, because my lord taketh away from me the stewardship ? To dig I am not able ; to beg I am ashamed. I know what I will do, that when I shall be removed from the steward ship, they may receive me into their houses. » Therefore calling together every one of his lord's debtors, he said to the first : « How much dost thou owe my lord ? » But he said : « An hundred barrels of oil. » And he said to him : « Take thy bill and sit down quickly, and write fifty. » Then he said to another : « And how much dost thou owe ? » Who said : « An hundred quarters of wheat. » He said to him : « Take thy bill, and write eighty. » And the lord commended the unjust steward, forasmuch as he had done wisely ¹⁾ : for the children of this world are wiser in their generation than the children of light. And I say to you : Make unto you friends of the mammon of iniquity, that when you shall fail they may receive you into everlasting dwellings. He that is faithful in that which is least, is faithful also in that which is greater : and he that is unjust in that which is little, is unjust also in that which is greater. If then you have not been faithful in the unjust mammon, who will trust you with that which is

¹⁾ The lord praised, admired the astuteness of the steward, but of course he did not approve of his fraud.

the true ? And if you have not been faithful in that which is another's, who will give you that which is your own ? No servant can serve two masters, for either he will hate the one, and love the other ; or he will hold to the one, and despise the other. You cannot serve God and mammon. »

213. The avaricious Pharisees are rebuked. Lk. 16, 14-18.

Now the Pharisees who were covetous, heard all these things, and they derided Him. And He said to them :

« You are they who justify yourselves before men, but God knoweth your hearts ; for that which is high to men is an abomination before God. The law and the prophets were until John ; from that time the kingdom of God is preached, and every one useth violence towards it. And it is easier for heaven and earth to pass, than one tittle of the law to fall. Every one that putteth away his wife, and marrieth another, committeth adultery ; and he that marrieth her that is put away from her husband, committeth adultery. »

214. The parable of dives and Lazarus. Lk. 16, 19-31.

« There was a certain rich man, who was clothed in purple and fine linen : and feasted sumptuously every day. And there was a certain beggar named Lazarus, who lay at his gate, full of sores, desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him ; moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by

the Angels into Abraham's bosom. And the rich man also died : and he was buried in hell. And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom. And he cried and said : « Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame ». And Abraham said to him : « Son, remember that thou didst receive good things in thy life-time and likewise Lazarus evil things : but now he is comforted and thou art tormented. And besides all this, between us and you there is fixed a great chaos, so that they who would pass from hence to you, cannot, nor from thence come hither. » And he said : « Then father, I beseech thee that thou wouldest send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torments. » And Abraham said to him : « They have Moses and the prophets ; let them hear them. » But he said : « No, father Abraham, but if one went to them from dead, they will do penance. » And he said to him : « If they hear not Moses and the prophets, neither will they believe if one rise again from the dead. »

215. Lazarus falls sick and dies. Jo. 11, 1-16.

Now there was a certain man sick, named Lazarus of Bethania, of the town of Mary and of Martha her sister. (And Mary was she that anointed the Lord with ointment and wiped His feet with her hair, whose brother Lazarus was sick.) His sisters therefore sent to Him, saying :

« Lord, behold he whom Thou lovest, is sick. »

And Jesus hearing it, said to them :

« This sickness is not unto death, but for the glory of God : that the Son of God may be glorified by it. »

Now Jesus loved Martha, and her sister Mary, and Lazarus. When He heard therefore that he was sick, He still remained in the same place two days¹⁾. Then after that he said to His disciples :

« Let us go into Judea again. »

The disciples say to Him :

« Rabbi, the Jews but now sought to stone Thee : and goest Thou thither again ? »

Jesus answered :

« Are there not twelve hours of the day ? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if he walk in the night he stumbleth, because the light is not in him. »

These things He said : and after that He said to them :

« Lazarus our friend sleepeth ; but I go that I may awake him out of sleep. »

His disciples therefore said :

« Lord, if he sleep, he shall do well. »

But Jesus spoke of his death ; and they thought that he spoke of the repose of sleep. Then therefore Jesus said to them plainly :

« Lazarus is dead ; and I am glad for your sakes, that I was not there, that you may believe : but let us go to him. »

1) Christ lingered for two days, in order that Lazarus might be dead and buried for several days. By thus recalling him to life Christ would give irrefutable evidence of His supernatural power and divine mission.

Thomas therefore, who is called Didymus, said to his fellow-disciples :

« Let us also go, that we may die with Him. »

216. The sorrow of Martha and Mary. Jo. 11, 17-37.

Jesus therefore came and found that he had been four days already in the grave. (Now Bethania was near Jerusalem, about fifteen furlongs off.¹⁾ And many of the Jews were come to Martha and Mary, to comfort them concerning their brother. Martha therefore, as soon as she heard that Jesus was come, went to meet Him ; but Mary sat at home. Martha therefore said to Jesus :

« Lord, if Thou hadst been here, my brother had not died. But now also I know that whatsoever Thou wilt ask of God, God will give it Thee. »

Jesus saith to her :

« Thy brother shall rise again. »

Martha saith to Him :

« I know that he shall rise again in the resurrection at the last day. »

Jesus said to her :

« I am the resurrection and the life²⁾ : he that believeth in Me although he be dead, shall live : and every one that liveth, and believeth in Me, shall not die for ever. Believest thou this ?

She saith to Him :

1) Bethania was only 1 1/2 miles from Jerusalem. This explains why so many Jews payed a visit of condolence to the mourning sisters and also how the news could spread through Jerusalem so quickly.

2) This Christ will prove by the glorious miracle He is about to do.

« Yea, Lord, I have believed that Thou art Christ the Son of the living God, who art come into this world. »

And when she had said these things, she went, and called her sister Mary, secretly saying :

« The master is come and calleth for thee. »

She, as soon as she heard this, riseth quickly and cometh to Him. For Jesus was not yet come into the town ; but He was still in that place where Martha had met Him. The Jews therefore who were with her in the house and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying :

« She goeth to the grave, to weep there. »

When Mary therefore was come where Jesus was, seeing Him, she fell down at His feet, and saith to Him :

« Lord, if Thou hadst been here, my brother had not died. »

Jesus therefore, when he saw her weeping, and the Jews that were come with her, weeping, groaned in spirit, and troubled Himself, and said :

« Where have you laid him ? »

They say to Him :

« Lord, come and see. »

And Jesus wept.¹⁾ The Jews therefore said : « Behold how He loved him. »

But some of them said :

1) The tears of Christ are a sign of His compassion with human suffering. But they are more. They are the manifestation of the infinite, compassionate love of God who uses this means to make known to us the tender feelings of His paternal affection for us.

“ Could not He that opened the eyes of the man born blind, have caused that this man should not die. »

217. Lazarus is raised from the dead. Jo. 11, 38-46.

Jesus, therefore, again groaning in Himself, cometh to the sepulchre. Now it was a cave, and a stone was laid over it. Jesus said :

“ Take away the stone. »

Martha, the sister of him that was dead, saith to Him :

“ Lord by this time he stinketh, for he is now of four days. »

Jesus saith to her :

“ Did not I say to thee, that if thou believe, thou shalt see the glory of God ? »

They took therefore the stone away.

And Jesus lifting up His eyes said :

“ Father I give Thee thanks that Thou hast heard Me. And I knew that Thou hearest Me always, but because of the people who stand about have I said it ; that they may believe that Thou hast sent Me. When He had said these things, He cried with a loud voice :

“ Lazarus, come forth. »

And presently he that had been dead, came forth, bound feet and hands with winding-bands, and his face was bound about with a napkin. Jesus said to them :

“ Loose him and let him go. »

Many therefore of the Jews who were come to Mary and Martha, and had seen the things that

Jesus did, believed in Him. But some of them went to the Pharisees, and told them the things that Jesus had done.

218. The rulers resolve to put Christ to death. Jo. 11, 47-53.

The chief priests therefore and the Pharisees gathered a council and said :

« What do we, for this man doth many miracles ? If we let Him alone so, all will believe in Him, and the Romans will come, and take away our place and nation. »

But one of them named Caiphas, being the high-priest that year, said to them :

« You know nothing, neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not. »

And this he spoke not of himself : but being the high-priest of that year, he prophesied that Jesus should die for the nation. And not only for the nation, but to gather together in one the children of God, that were dispersed. From that day, therefore, they devised to put Him to death.

219. Christ seeks safety in Ephrem. Jo. 11, 54-56.

Wherefore Jesus walked no more openly among the Jews, but He went into a country near the desert, unto a city that is called Ephrem, and there He abode with His disciples. And the pasch of the Jews was at hand : and many from the country went up to Jerusalem before the pasch, to purify

themselves. They sought therefore for Jesus ; and they discoursed one with another, standing in the temple :

« What think you, that He is not come to the festival day ? »

And the chief priests and the Pharisees had given a commandment, that if any man knew where He was, he should tell, that they might apprehend Him.

220. Beware of giving scandal. Forgiveness. Lk. 17, 1-4.

And He said to His disciples :

« It is impossible that scandals should not come : but woe to him through whom they come. It were better for him, that a millstone were hanged about his neck, and he cast into the sea, than that he should scandalize one of these little ones. Take heed to yourselves. If thy brother sin against thee. reprove him ; and if he do penance, forgive him. And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying : « I repent », forgive him. »

221. Faith. “We are unprofitable servants.” Lk. 17, 5-10.

And the apostles said to the Lord :

« Increase our faith. »

And the Lord said :

« If you had faith like to a grain of mustard-seed, you might say to this mulberry-tree, be thou rooted up, and be thou transplanted into the sea : and it would obey you. But which of you having a servant plowing or feeding cattle, will say to him

when he is come from the field : « Immediately go, sit down to meat » : And will not rather say to him : « Make ready my supper, and gird thyself, and serve me whilst I eat and drink, and afterwards thou shalt eat and drink ? » Doth he thank that servant, for doing the things which he commanded him ? I think not. So you also, when you shall have done all these things that are commanded you, say : « We are unprofitable servants ; we have done that which we ought to do. »

VII.—Towards Jerusalem for the last passover.

222. On the way to Jerusalem. Ten lepers are cured.
Lk. 17, 11-19.

And it came to pass, as He was going to Jerusalem, He passed through the midst of Samaria and Galilee. And as He entered into a certain town, there met Him ten men that were lepers, who stood afar off ; and lifted up their voice, saying :

« Jesus, master, have mercy on us. »

Whom when He saw, He said :

« Go, shew yourselves to the priests. »

And it came to pass, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God. And he fell on his face before His feet, giving thanks : and this was a Samaritan.

And Jesus answering, said :

« Where not ten made clean ? and where are the nine ? There is no one found to return and give glory to God, but this stranger. »

And He said to him :

« Arise, go thy way ; for thy faith hath made thee whole. »

223. When shall the kingdom of God come? Lk. 17,
20-37.

And being asked by the Pharisees, when the kingdom of God should come : He answered them and said :

« The kingdom of God cometh not with observation : Neither shall they say : « Behold here, or behold there. » For lo, the kingdom of God is within you. »¹⁾

And He said to His disciples :

« The days will come when you shall desire to see one day of the Son of man ; and you shall not see it. And they will say to you : « See here, and see there. » Go ye not after, nor follow them : For as the lightning that lighteneth from under heaven, shineth unto the parts that are under heaven ; so shall the Son of man be in His day. But first He must suffer many things and be rejected by this generation. And as it came to pass in the days of Noe, so shall it be also in the days of the Son of man. They did eat and drink, they married wives and were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise as it came to pass in the days of Lot ; they did eat and drink, they bought and sold, they planted and built. And in the day that Lot went out of Sodom, it

1) The kingdom of God had begun with the coming of Christ, but it was not initiated by the clashing of arms and the resounding of trumpets as the Jews expected it.

rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man shall be revealed. In that hour, he that shall be on the house-top, and his goods in the house, let him not go down to take them away : and he that shall be in the field, in like manner let him not return back. Remember Lot's wife. Whosoever shall seek to save his life, shall lose it, and whosoever shall lose it, shall preserve it. I say to you : in that night there shall be two men in one bed ; the one shall be taken, and the other shall be left.¹⁾ Two women shall be grinding together ; the one shall be taken, and the other shall be left. Two men shall be in the field ; the one shall be taken and the other shall be left. »

They answering, say to Him :

« Where, Lord ? »

Who said to them :

« Wheresoever the body shall be, thither will the eagles also be gathered together. »

224. The parable of the unjust judge and the widow. Lk. 18, 1-8.

And He spoke also a parable to them, that we ought always to pray, and not to faint. Saying :

« There was a judge in a certain city who feared not God, nor regarded man. And there was a certain widow in that city, and she came to Him, saying : « Avenge me of my adversary. » And he would not for a long time. But afterwards he said within

1) The one will go to eternal happiness, the other to eternal punishment.

himself : « Although I fear not God, nor regard man, yet because this widow is troublesome to me, I will avenge her, lest continually coming she weary me. »

And the Lord said :

« Hear what the unjust judge saith. And will not God revenge His elect who cry to Him day and night, and will He have patience in their regard ? I say to you that He will quickly revenge them. But yet the son of man when He cometh, shall He find, think you, faith on earth ? »

225. The parable of the Pharisee and the publican.

Lk. 18, 9-14.

And to some who trusted in themselves as just, and despised others, He spoke also this parable.

« Two men went up into the temple to pray : the one a Pharisee, and the other a publican.¹⁾ The Pharisee standing, prayed thus with himself : « O God, I give Thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in a week. I give tithes of all that I possess. » And the publican standing afar off would not so much as lift up his eyes towards heaven ; but struck his breast, saying : « O God, be merciful to me a sinner. » I say to you, this man went down into his house justified rather than the other : because every one that exalteth himself shall be humbled ; and he that humbleth himself, shall be exalted. »

1) The publicans were the Jews who rented the gathering of toll-money, port-dues and the like. They always surcharged the people. That is why they were hated and all the more so because they served the hated Roman authority.

226. In Perea. The indissoluble marriage-bond.

Mt. 19, 1-12. Mk. 10, 1-12.

And it came to pass when Jesus had finished these words He departed from Galilee, and came into the borders of Judea, beyond the Jordan ; and the multitudes flocked together to Him again, and great multitudes followed Him. And as He was wont, He taught them again, and healed them there.

And there came to Him Pharisees, tempting Him, saying :

« Is it lawful for a man to put away his wife, for every cause ? »

And He answered and said :

« Wat did Moses command you ? »

And they said :

« Moses suffered to write a bill of divorcement, and to put her away. »

But Jesus said to them :

« Have ye not read, that He who made man from the beginning of creation made them male and female. And He said : « For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. » (Gen. 2, 24) Therefore now they are not two, but one flesh. What therefore God hath joined together, let not man put asunder. »

They say to Him :

« Why then did Moses command to give a bill of divorce, and to put her away ? »

He saith to them :

« Because Moses by reason of the hardness of your heart permitted you to put away your wives : but

from the beginning it was not so. And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery ; and he that shall marry her that is put away, committeth adultery. »

And in the house again, His disciples asked Him concerning the same thing. And He saith to them :

« Whosoever shall put away his wife and marry another, committeth adultery against her. And if the wife shall put away her husband, and be married to another, she committeth adultery. »

And His disciples said unto Him :

« If the case of a man with his wife be so, it is not expedient to marry. »

Who said to them :

« All men take not this word, but they to whom it is given. For there are eunuchs, who were born so from their mother's womb : and there are eunuchs, who were made so by men : and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven.¹⁾ He that can take, let him take it. »

227. Christ blesses the children. Mt. 19, 13-15. Mk. 10, 13-18. Lk. 18, 15-17.

And they brought to Him young children, that He might touch them, impose hands upon them, and pray. And the disciples rebuked those that brought them. But when Jesus saw it, He was much dis-

¹⁾ Eunuchs for the kingdom of heaven are those who by vow of perfect and perpetual chastity exclude themselves from married life, in order to be able to bestow all their thoughts and affections on God alone.

pleased and calling them together, saith to them :

« Suffer the little children to come unto me, and forbid them not. For of such is the kingdom of God. Amen I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it. »

And embracing them, and laying His hands upon them, He blessed them. And He departed from thence.

228. The rich young man. Mt. 19, 16-22. Mk. 10, 17-22. Lk. 18, 18-23.

And when He was going forth into the way, behold a certain young man, a ruler, ran to Him, and knelt before Him, and asked Him :

« Good Master, what good shall I do, that I may receive life everlasting. »

And Jesus said to him :

« Why asketh thou Me concerning good ? Why callest thou Me good ? None is good, but God only. But if thou wilt enter into life, keep the commandments. »

He said to Him :

« Which ? »

And Jesus said :

« Thou knowest the commandments : Do not commit adultery, do not kill, do not steal, bear not false witness, do not defraud, honour thy father and mother, and love thy neighbour as thyself. »

But he answering, said to Him :

« Master, all these things I have observed from my youth, what is yet wanting to me ? »

And Jesus looking on him loved him, and said to him :

« Yet one thing is wanting to thee. If thou wilt be perfect, go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven ; and come, follow Me. »

But his countenance fell at the saying, and he went away sorrowful, for he was very rich, having great possessions.

229. The danger of riches. The reward of evangelical poverty. Mt. 19, 23-30. Mk. 10, 23-31. Lk. 18, 24-30.

And Jesus seeing him become sorrowful, and looking round about, saith to His disciples :

« Amen I say to you, how hardly shall they, that have riches, enter into the kingdom of God. »

And the disciples were astonished at His words. But Jesus again answering, saith to them :

« Children, again I say to you, how hard is it for them that trust in riches, to enter into the kingdom of God. For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God ¹⁾. »

Who wondered the more, saying among themselves :

« Who then can be saved ? »

And Jesus looking on them, saith :

« With men it is impossible ; but not with God. For all things are possible with God. »

1) When a Jew wanted to say that a thing was almost impossible he used the proverb : Not even in a dream does one see a camel walk through the eye of a needle.

Then Peter answering, said to Him :
« Behold we have left all things, and have followed
Thee : what therefore shall we have ? »

And Jesus said to them :

« Amen I say to you, that you, who have followed
Me, in the regeneration, when the Son of man shall
sit on the seat of His majesty, you also shall sit
on twelve seats judging the twelve tribes of Israel.
And every one that hath left house, or brethren
or sisters, or father, or mother, or wife, or children,
or lands for my name's sake, for the gospel, and
for the kingdom of God, shall receive an hundred
fold now in this time ; houses, and brethren, and
sisters, and mothers, and children, and lands, with
persecutions, and in the world to come he shall
possess life everlasting. And many that are first,
shall be last : and the last shall be first. »

**230. The parable of the labourers hired for the vine-
yard. Mt. 20, 1-16.**

« The kingdom of heaven is like to a householder,
who went out early in the morning to hire labourers
into his vineyard. And having agreed with the la-
bourers for a penny a day, he sent them into his
vineyard. And going out about the third hour,
he saw others standing in the market-place, idle,
and he said to them : « Go you also into my vine-
yard, and I will give you what shall be just. » And
they went their way. And again he went out
about the sixth and the ninth hour, and did in
like manner. But about the eleventh hour he
went out and found others standing, and he saith
to them : « Why stand you here all the day idle ? »

They say to him : « Because no man hath hired us. » He saith to them : « Go ye also into my vineyard. » And when evening was come, the lord of the vineyard saith to his steward : « Call the labourers and pay them their hire, beginning from the last even to the first. » When therefore they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more : and they also received every man a penny. And receiving it, they murmured against the master of the house, saying : « These last have worked but one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats ». But he answering said to one of them : « Friend, I do thee no wrong : didst thou not agree with me for a penny ? Take what is thine, and go thy way ; I will also give to the last, even as to thee. Or, is it not lawful for me to do what I will ? is thy eye evil, because I am good ? » So shall the last be first, and the first last. For many are called, but few chosen. »

231. Near Jerusalem. The third prophecy about the passion. Mt. 20, 17-19. Mk. 10, 32-34. Lk. 18, 31-34.

And they were in the way going up to Jerusalem ; and Jesus went before them, and they were astonished : and following, were afraid. And taking again the twelve disciples apart, He began to tell them the things that should befall Him. Saying :

« Behold we go up to Jerusalem, and all things shall be accomplished which were written by the

prophets concerning the Son of man, for the Son of man shall be betrayed to the chief priests, and to the scribes and the ancients, and they shall condemn Him to death, and shall deliver Him to the gentiles. And they shall mock Him, and spit on Him, and scourge Him. And after they have scourged Him, they will put Him to death ; and the third day He shall rise again.¹⁾ »

232. The ambitions of the sons of Zebedee. Mt. 20, 20-28. Mk. 10, 35-45.

And James and John the sons of Zebedee, come to Him, saying :

« Master, we desire that whatsoever we shall ask, Thou wouldest do it for us. »

But He said to them :

« What would you that I should do for you ? »

Then came to Him the mother of the sons of Zebedee, adoring and asking something of Him. Who said to her :

« What wilt thou ? »

She saith to Him :

« Say that these my two sons may sit, the one on Thy right hand, and the other on Thy left, in Thy kingdom. »

And James and John said :

« Grant to us, that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory. »

And Jesus said to them :

« You know not what you ask. Can you drink

¹⁾ The Apostles could not reconcile this with the idea they had of the Messiah.

of the chalice that I drink of ; or be baptized with the baptism wherewith I am baptized ? »

But they said to Him :

« We can. »

And Jesus saith to them :

« You shall indeed drink of the chalice that I drink of ; and with the baptism wherewith I am baptized, you shall be baptized. But to sit on My right hand, or on My left, is not Mine to give to you, but to them for whom it is prepared by My Father. »¹⁾

And the ten hearing it, began to be much displeased at the two brethren, James and John. But Jesus calling them, saith to them :

« You know that they who seem to rule over the gentiles, lord it over them ; and their princes have power over them. But it is not so among you : but whosoever will be greater among you shall be your minister. And whosoever will be first among you, shall be the servant of all. For the Son of man also, is not come to be ministered unto, but to minister, and to give His life a redemption for many. »

233. Christ comes to Jericho and is received by Zacheus. Mk. 10, 46. Lk. 18, 35-37, 19, 1-10.

Now it came to pass, when He drew nigh to Jericho, that a certain blind beggar the son of Timeus, Bartimeus, sat by the way-side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Na-

1) The degree of supernatural preeminence, the amount of divine happiness is not given arbitrarily, but according to the measure of grace wherewith one leaves this life.

zareth was passing by. And they came to Jericho. And entering in, He walked through Jericho. And behold there was a man named Zacheus who was the chief of the publicans, and he was rich. And he sought to see Jesus who He was, and he could not for the crowd, because he was low of stature. And running before, he climbed up into a sycamore tree, that he might see Him : for he was to pass that way. And when Jesus was come to the place, looking up, He saw him, and said to him :

« Zacheus, make haste and come down : for this day I must abide in thy house. »

And he made haste and came down, and received Him with joy. And when all saw it, they murmured, saying that He was gone to be a guest with a man that was a sinner. But Zacheus standing said to the Lord :

« Behold, Lord, the half of my goods I give to the poor ; and if I have wronged any man of anything, I restore him fourfold. »

Jesus said to him :

« This day is salvation come to this house : because he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost. »

234. The parable of the pounds¹⁾. Lk. 19, 11-28.

As they were hearing these things, He added and spoke a parable because He was nigh to Jeru-

1) A pound was an amount in Greek money equal to four pound in English money.

salem and because they thought that the kingdom of God should immediately be manifested.¹⁾ He said therefore :

«A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And calling his ten servants, he gave them ten pouds, and said to them : «Trade till I come.» But his citizens hated him : and they sent an embassage after him, saying : «We will not have this man to reign over us.» And it came to pass that he returned, having received the kingdom. And he commanded his servants to be called, to whom he had given the money ; that he might know how much every man had gained by trading. And the first came, saying : «Lord, thy pound hath gained ten pounds.» And he said to him : «Well done, thou good servant ; because thou hast been faithful in a little, thou shalt have power over ten cities.» And the second came, saying : «Lord, thy pound hath gained five pounds.» And he said to him : «Be thou also over five cities.» And another came, saying : «Lord, behold here is thy pound, which I have kept laid up in a napkin : for I feared thee, because thou art an austere man : thou takest up what thou didst not lay down,

1) Perhaps Christ had in the meantime fixed his eye on the palace of king Archelaus which stood in Jericho. He here alludes to the journey Archelaus once made to Rome, to be invested with the regal power. The people who stood by knew too well this event and all the circumstances which attended it. It corresponded in every detail with the parable Christ was relating. It was now one week before Good-Friday. On that day the Jews also will cry out that they refuse Christ as their king, that they have no other king but Ceasar. Their condemnation is prophesied in the last words of the parable.

and thou reapest that which thou didst not sow. » He saith to him : « Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow ; why then didst thou not give my money into the bank, that at my coming I might have exacted it with usury ? » And he said to them that stood by : « Take the pound away from him, and give it to him that hath ten pounds. » And they said to him : « Lord, he hath ten pounds. » « But I say to you, that to every one that hath shall be given, and he shall abound : and from him that hath not, even that which he hath shall be taken from him. But as for those my enemies, who would not have me reign over them, bring them hither ; and kill them before me. »

And having said these things, He went before, going up to Jerusalem.

235. Two blind men are cured. Mt. 20, 29-34. Mk. 10, 46-52. Lk. 18, 38-43.

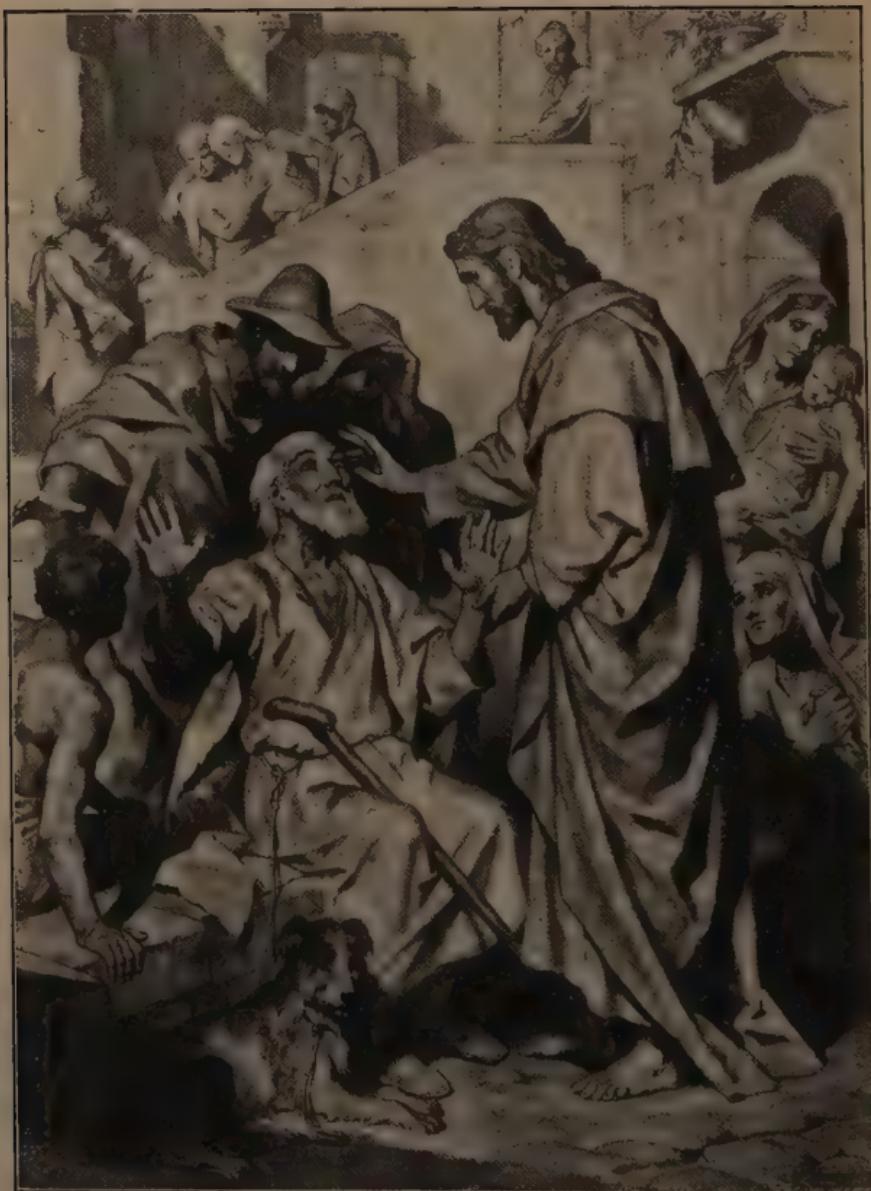
And as He went out of Jericho with His disciples, and a very great multitude, behold the son of Timæus, Bartimæus and another blind man, sat by the way-side begging. And when they heard that it was Jesus of Nazareth passing by, they began to cry out, and to say :

« Jesus Son of David, have mercy on us. »

And many rebuked them, that they should hold their peace. But they cried out the more, saying :

« Lord, son of David, have mercy on me. »

And Jesus stood still, and said :



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"Go your way, your faith hath made you whole".

« Call ye them. »

And they call the blind men, saying to them :

« Be of good cheer, rise, He calleth you. »

And Bartimæus, casting away his garment, sprung up, (and the other blind man went with him) and they came to Jesus. And Jesus answered them and said :

« What will you that I should do to you ? »

The blind men said to Him :

« Rabboni,¹⁾ that our eyes be opened. »

And Jesus having compassion on them, touched their eyes and said to them :

« Go your way, your faith hath made you whole. »

And straightway they received their sight and followed Him in the way, glorifying God. And all the people when they saw it, gave praise to God.

236. In Bethania. Mary anoints our Lord. Mt. 26, 6-13. Mk. 14, 3-9. Jo. 12, 1-11.

Jesus therefore, six days before the pasch, came to Bethania where Lazarus had been dead, whom Jesus raised to life. And they made Him a supper there in the house of Simon the leper, and Martha served, but Lazarus was one of them that were at table with Him. Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped His feet with her hair and breaking the alabaster cruse she poured it over His head as He was at table. And the house was filled with the odour of the oint-

¹⁾ Rabboni means my Master.

ment. Then one of His disciples, Judas Iscariot, he that was about to betray Him, said :

« Why was not this ointment sold for more than three hundred pence,¹⁾ and given to the poor ? »

Now he said this, not because he cared for the poor; but because he was a thief, and having the purse, carried the things that were put therein. And some of the disciples seeing it, had indignation within themselves, and said :

« Why was this waste of the ointment made ? For this ointment might have been sold for more than three hundred pence, and given to the poor. »

And they murmured against her. But Jesus said :

« Let her alone, why do you molest her ? For she hath wrought a good work upon Me. For the poor you have always with you : and whosoever you will, you may do them good ; but Me you have not always. She hath done what she could; she is come beforehand to anoint My body for the burial. For she, in pouring this ointment upon My body, hath done it for My burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memorial of her. »

A great multitude therefore of the Jews knew that He was there. And they came, not for Jesus' sake only, but that they might see Lazarus, whom He had raised from the dead. But the chief priests thought to kill Lazarus also : because many of the Jews by reason of him went away, and believed in Jesus.

1) Three hundred pence was a value of fifteen pound sterling.

THE THIRD PART.

THE FULFILMENT.

THE FIRST CHAPTER.

THE PRELUDE OF THE PASSION.

I.—The first day of the week, Nisan 10th.

237. The entry into Jerusalem. Mt. 21, 1-9. Mk. 11, 1-10. Lk. 19, 29-40. Jo. 12, 12-19.

And on the next day, when they drew nigh to Jerusalem, and were come to Bethphage, unto Mount Olivet, then Jesus sent two disciples, saying to them :

“ Go ye into the village that is over against you, and immediately as you enter into it, you shall find as ass, tied, and a colt tied with her, upon which no man yet hath sat. Loose him, and bring him. And if any man shall say anything to you : What are you doing ? Why do you loose him ? say ye : The Lord hath need of them and straight away he will send them back hither. »

And they that were sent, went their way, and found the colt standing, tied before the gate without in the open street. As they were loosening the colt, the owners thereof, certain of them that stood there, said to them :

“ Why loose you the colt ? »

But they said :

“ Because the Lord hath need of him. »

And they let them go. And they brought the ass and the colt to Jesus. And casting their garments on the colt, they set Jesus thereon. And He sat on him. Now all this was done that it might be fulfilled which was spoken by the prophet, saying : (Zach. 9, 9.)

« Tell ye the daughter of Sion : Fear not. Behold the King cometh to thee, meek, and sitting upon an ass, and a colt, the foal of her that is used to the yoke. »

These things His disciples did not know at first : but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him. And as He went, a very great multitude spread their clothes underneath in the way. And others cut branches from the trees and spread them in the way. And when He was now coming near the descent of mount Olivet, the whole multitude of His disciples began with joy to praise God with a loud voice, for all the mighty works they had seen. And they that went before and they that followed, cried, saying :

« Hosanna to the Son of David. »

Blessed be the King who cometh in the name of the Lord.

Blessed be the kingdom of our father David that cometh.

Peace in heaven, hosanna, and glory on high. »

A great multitude, that was come to the festival day, when they had heared that Jesus was coming to Jerusalem, took branches of palmtrees, and went forth to meet Him, and cried :

« Hosanna, blessed is He that cometh in the name of the Lord, the king of Israel. »



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"Hosanna to the Son of David".

The multitude therefore gave testimony, which was with Him when He called Lazarus out of the grave, and raised him from the dead. For which reason also the people came to meet Him : because they heard that He had done this miracle. The Pharisees therefore said among themselves :

« Do you see that we prevail nothing ? Behold the whole world is gone after Him. »

And some of the Pharisees from amongst the multitude said to Him :

« Master, rebuke Thy disciples. »

To whom He said :

« I say to you, that if these shall hold their peace, the stones will cry out. »

238. Our Lord weeps over Jerusalem. Lk. 19, 41-44.

And when they drew near, seeing the city, he wept over it,¹⁾ saying :

« If thou also hadst known, and that in this thy day, the things that are to thy peace : but now they are hidden from thy eyes. For the days shall come upon thee, when thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee ; and they shall not leave in thee a stone upon a stone : because thou hast not known the time of thy visitation.²⁾ »

1) The enthusiasm of the people could not deceive Christ or make Him forget what would be their cry within a week's time.

2) This awful prophecy the Roman accomplished forty years later. Jerusalem became like a forest of crosses whereon the Jewish people was bleeding to death. Then His blood was upon them and upon their children.

239. Christ enters the city and the temple. Mt. 21, 10-17. Mk. 11, 11.

And when He was come into Jerusalem, the whole city was moved, saying :

« Who is this ? »

And the people said :

« This is Jesus the prophet, from Nazareth of Galilee. »

And Jesus went into the temple of God. And there came to Him the blind, and the lame in the temple ; and He healed them. And the chief priests and scribes seeing the wonderful things that He did, and the children crying in the temple, and saying : « Hosanna to the Son of David ; » were moved with indignation. And said to Him :

« Hearest Thou what these say ? »

And Jesus said to them :

« Yea, have you never read (Ps. 8, 3.) : Out of the mouth of infants and of sucklings Thou hast perfected praise. »

And He left them, and when He had looked round about upon all things, it being now eventide, He went out of the city to Bethania with the twelve, and there He remained.

II.—The second day of the week. Nisan 11th.

240. The fig-tree is cursed. Mt. 21, 18-19. Mk. 11, 12-14.

And the next day in the morning, when they came out from Bethania, returning to the city, He was hungry. And when He had seen afar off a certain

fig-tree having leaves by the way side, He came, if perhaps He might find anything on it. And when He came to it, he found nothing but leaves. For it was not the time for figs. And answering, He said to it :

« May no man hereafter eat fruit of thee any more for ever. »

And His disciples heard it. And immediately the fig-tree withered away.

241. Christ drives the buyers and sellers out of the temple. Mt. 21, 12-13. Mk. 11, 15-19. Lk. 19, 45-48.

And they came to Jerusalem. And when He was entered into the temple, He began to cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the chains of them that sold doves. And He suffered not that any man should carry a vessel through the temple : and He taught, saying to them :

« Is it not written (Is. 56, 7.) : My house shall be called the house of prayer to all nations ? But you have made it a den of thieves. (Jer. 7, 11). »

Which when the chief priests and the scribes and the rulers of the people had heard, they sought how they might destroy Him. For they feared Him and they found not what to do to Him, because the whole multitude was in admiration at His doctrine. And He was teaching daily in the temple. And when evening was come, He went forth out of the city.

242. Certain gentiles want to see Christ. Jo. 12, 20-36.

Now there were certain gentiles among them who came up to adore on the festival day. These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying :

« Sir, we would see Jesus. »

Philip cometh and telleth Andrew. Again Andrew and Philip told Jesus. But Jesus answered them saying :

« The hour is come, that the Son of man should be glorified. Amen, amen, I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit. He that loveth his life shall lose it : and he that hateth his life in this world, keepeth it unto life eternal. If any man minister to Me, let him follow Me : and where I am, there also shall My minister be. If any man minister to Me, Him will My father honour. Now is My soul troubled. And what shall I say ? « Father, save Me from this hour ? » But for this cause I came unto this hour. Father, glorify Thy name. »

A voice therefore came from heaven :

« I have both glorified it, and will glorify it again. »

The multitude therefore that stood and heard, said :

« That is thundered. »

Others said :

« An Angel spoke to Him. »

Jesus answered, and said :

« This voice came not because of Me, but for your sakes. Now is the judgment of the world :

now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to Myself. »

(Now this He said, signifying what death He should die.) The multitude answered Him :

« We have heard out of the law, (Ps. 109, 4 ; Ez. 37, 25 ; Dan. 2, 44 ; 7, 14.) that Christ abideth for ever ; and how sayest Thou : The Son of man must be lifted up ? Who is the Son of man ? » Jesus therefore said to them :

« Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in the darkness knoweth not whither he goeth. Whilst you have the light, believe in the light, that you may be the children of light. »

These things Jesus spoke, and He went away, and hid Himself from them.

III.—The third day of the week. Nisan 12th.

243. The withered fig-tree. The power of faith and of prayer. Mt. 21, 20-22. Mk. 11, 20-26.

And when they passed by in the morning, they saw the fig-tree dried up from the roots. And the disciples seeing it wondered, saying :

« How did the fig-tree immediately wither away ? »

And Peter remembering, said to Him :

« Rabbi, behold the fig-tree, which Thou didst curse, is withered away. »

And Jesus answering saith to them :

« Have the faith of God. Amen I say to you, that you shall not only do what is done to the fig-

tree, but whosoever shall say to this mountain : « Be thou removed and cast into the sea », and shall not stagger in his heart, but believe, that whatsoever he saith shall be done : it shall be done unto him. Therefore I say unto you, all things, whatsoever you ask when ye pray, believe that you shall receive : and they shall come unto you. And when you shall stand to pray : forgive, if you have ought against any man ; that your Father also, who is in heaven, may forgive you your sins. »

244. "By what authority." Mt. 21, 23-27. Mk. 11, 27-33. Lk. 20, 1-8.

And they come again to Jerusalem. And when He was come into the temple and was walking, teaching the people and preaching the gospel, the chief priests and the scribes with the ancients met together, and spoke to Him saying :

« Tell us, by what authority dost Thou these things ? And who hath given Thee this authority ? »

Jesus answering said to them :

« I also will ask you one question, which if you tell Me, I likewise will tell you by what authority I do these things. The baptism of John whence was it ? from heaven, or from men ? Answer Me. »

But they reasoned with themselves, saying :

« If we say, from heaven, He will say : « Why then did you not believe him ? » If we say, from men, we fear the people : for all hold John as a prophet. »

And answering Jesus they said :

« We know not whence it was. »

He also said to them :

« Neither tell I you by what authority I do these things. »

245. The parable of the two sons who are sent into the vineyard. Mt. 21, 28-32.

« But what think you ? A certain man had two sons, and coming to the first, he said : « Son, go work to day in my vineyard. » And he answering, said : « I will not. » But afterwards, being moved with repentance, he went. And coming to the other, he said in like manner. And he answering said : « I go Sir. » and went not : which of the two did the father's will ? »

They said to Him :

« The first. »

Jesus said to them :

« Amen I say to you, that the publicans and the harlots shall go into the kingdom of God before you. For John came to you in the way of justice and you did not believe him. But the publicans and the harlots believed him : but you seeing it, did not even afterwards repent, that you might believe him. »

246. The parable of the vineyard. Mt. 21, 33-46.
Mk. 12, 1-12. Lk. 20, 9-19.

« Hear ye another parable : There was a man a house-holder who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen : and went into a strange country. And when the time of the fruits drew nigh, he sent a servant to the husbandmen, that he might receive the fruits

thereof. And they took him, beat him, and sent him away empty. And again he sent another servant ; and him they wounded in the head, and using him reproachfully, they sent him empty away. And again he sent the third, and they wounded him also, cast him out and killed him. Again he sent other servants more than the former : And the husbandmen laying hands on his servants, beat one, and killed another, and stoned another. And last of all the lord of the vineyard, having yet one son most dear to him, sent them his son saying : « What shall I do ? I will send my beloved son. It may be when they see him they will reverence him. » But the husbandmen seeing the son, said among themselves : « This is the heir, come, let us kill him, and we shall have his inheritance. » And taking him they cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do to those husbandmen ? He will come, and will destroy these husbandmen, and will give the vineyard to others, that shall render him the fruit in due season. »

Which they hearing, said to Him :

« God forbid, »¹⁾

But He looking on them, said :

« What is this then that is written ? Have you never read in the 'Scriptures (Ps. 117, 22-23) : The stone which the builders rejected, the same is become the head of the corner ? By the Lord this has been done ; and it is wonderful in our eyes. Therefore I say to you, that the kingdom of God

1) They understood that it was their own condemnation which Christ pronounced.

shall be taken from you and shall be given to a nation yielding the fruits thereof. And whosoever shall fall on this stone, shall be broken : but on whomsoever it shall fall, it shall grind him to powder.»

And when the chief priests and the scribes and Pharisees had heard His parables, they knew that He spoke of them. And seeking to lay hands on Him, in that very hour they feared the multitudes, because they held Him as a prophet.

247. The parable of the royal marriage feast. Mt. 22, 1-14.

And Jesus answering, spoke again in parables to them, saying :

« The kingdom of heaven is likened to a king, who made a marriage for his son. And he sent his servants, to call them that were invited to the marriage : and they would not come. Again he sent other servants, saying : « Tell them that were invited : Behold, I have prepared my dinner ; my oxen and fatlings are killed, and all things are ready : come ye to the marriage. » But they neglected, and went their ways, one to his farm, and another to his merchandise. And the rest laid hands on his servants, and having treated them contumeliously put them to death. But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city.¹⁾ Then he saith to his servants : « The

1) The wrath of Almighty God forty years later sent the Roman Army to chastise Jerusalem. It was pillaged and burned down. According to a celebrated Jewish historian 1.100.000 Jews were killed, 90.000 were led away into captivity and the whole people was dispersed all over the world.

marriage indeed is ready : but they that were invited, were not worthy. Go ye therefore into the high-ways : and as many as you shall find, call to the marriage. » And his servants going forth into the ways, gathered together all that they found, both bad and good : and the marriage was filled with guests. And the king went in to see the guests : and he saw there a man who had not on a wedding garment. And he saith to him : « Friend, how camest thou in hither not having on a wedding garment ? » But he was silent. Then the king said to the waiters : « Bind his hands and feet, and cast him into the exterior darkness : there shall be weeping and gnashing of teeth ». For many are called, but few are chosen. »

248. The question of the Pharisees, about the tribute to Cæsar. Mt. 22, 15-22. Mk. 12, 13-17. Lk. 20, 20-26.

Then went the Pharisees, and took counsel how they might ensnare Him in His talk, that they might deliver Him up to the authority and power of the governor. And being on the watch they sent to Him their disciples with the Herodians, spies, who should feign themselves just. And they asked Him, saying :

« Master we know that Thou art true, and speakest and teachest rightly, and teachest the way of God in truth, and carest not for any one : for Thou regardest not the person of men. Tell us therefore what dost Thou think, is it lawful for us to give tribute to Cæsar, or not ? »

But Jesus knowing their wickedness, said :

« Why do you tempt Me, ye hypocrites ? Shew Me the coin of the tribute. »

And they offered Him a penny. And Jesus saith to them :

« Whose image and inscription is this ? »

They say to Him, Cæsar's. Then He saith to them :

« Render therefore to Cæsar the things that are Cæsar's : and to God, the things that are God's. »

And hearing this, they wondered at His answer, and they could not reprehend His word before the people, and they held their peace. And leaving Him they went their way.

249. The question of the Sadducees about the resurrection. Mt. 22, 23-33. Mk. 12, 18-27. Lk. 20, 27-40.

And there came to Him on that day some of the Sadducees, who deny that there is any resurrection, and they ask Him, saying :

« Master, Moses wrote unto us (Deut. 25, 5-6) : « If any man's brother die having a wife, and he leave no children, that his brother should take her to wife, and raise up seed unto his brother ». There were therefore seven brethren among us : and the first took a wife, and died without children, and left his wife to his brother. And the next took her to wife, and he also died childless. And the third took her. And in like manner all the seven, and they left no children, and died. Last of all the woman died also. In the resurrection therefore, whose wife of them shall she be ? For all the seven had her to wife. »

And Jesus said to them :

« Do ye not therefore err, because you know not the Scriptures, nor the power of God ? The children of this world marry, and are given in marriage : but they that shall be accounted worthy of that world and of the resurrection from the dead, shall neither be married, nor take wives. Neither can they die any more : for they are equal to the angels in heaven and are the children of God, being the children of the resurrection. Now that the dead rise again, Moses also shewed, at the bush, when he calleth the Lord : The God of Abraham, and the God of Isaac, and the God of Jacob. (Ex. 3, 6). For He is not the God of the dead, but of the living : for all live to Him. »

And some of the scribes answering, said to Him :

« Master, Thou hast said well. »

And after that they durst not ask Him any more questions.

250. The questions of the Pharisee about the great commandment. Mt. 22, 34-40. Mk. 12, 28-34.

But the Pharisees, when they heard that He had put the Sadducees to silence, gathered themselves together. And their came one of the scribes, a doctor of the law that heard them reasoning together and knowing that He had answered them well, tempting Him, asked Him.

« Master, which is the great commandment of the law and the first of all ? »

And Jesus answered him :

The first commandment of all is, « Hear, O Israel : the Lord thy God is one God. And thou shalt love

the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. » (Deut. 6, 5.) This is the first commandment and the greatest. And the second is like to it : « Thou shalt love thy neighbour as thyself. » (Lev. 19, 18) There is no other commandment greater than these. On these two commandments dependeth the whole law and the prophets. »

And the scribe said to Him :

« Well, Master, Thou hast said in truth, that there is one God, and there is no other besides Him. And that He should be loved with the whole heart, and with the whole understanding, and with the whole soul, and to love one's neighbour as oneself, is a greater thing than all holocausts and sacrifices. »

And Jesus seeing that he had answered wisely, said to him :

« Thou art not far from the kingdom of God. »

And no man after that durst ask Him any question.

251. Christ is the Son and the Lord of David. Mt. 22, 41-46. Mk. 12, 35-37. Lk. 20, 41-44.

And the Pharisees being gathered together, Jesus teaching in the temple asked them, saying :

« What think you of Christ : whose Son is He ? »

They say to Him :

« David's »

He saith to them :

« How then doth David himself in spirit call him Lord ; saying, in the book of psalms : (Ps. 109, 1) « The Lord saith to my Lord, sit on my right hand, until I make Thy enemies Thy footstool ? » If

David himself then call Him Lord, how is He his son ? »

No man was able to answer Him a word : neither durst any man from that day forth ask Him any more questions. And a great multitude heard Him gladly.

252. Beware of the scribes and of the Pharisees. Mt. 23, 1-36. Mk. 12, 38-40. Lk. 20, 45-47.

Then Jesus spoke to the multitudes and His disciples, saying :

« The scribes and the Pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do : but according to their works do ye not ; for they say, and do not. For they bind heavy and insupportable burdens, and lay them on men's shoulders ; but with a finger of their own they will not move them. And all their works they do for to be seen of men. For they make their phylacteries ¹⁾ broad and enlarge their fringes and they love to walk in long robes. And they love the first places at feasts, and the first chairs in the synagogues, and salutations in the market-place, and to be called by men, Rabbi. But be not you called Rabbi. For one is your master, and all are your brethren. And call none your father upon earth : for one is your Father, who is in heaven. Neither be ye called masters : for one is your Master, Christ. He that is the

¹⁾ Phylacteries are small pieces of parchment on which some verses of Scripture were written. The Pharisees carried these on their forehead and on their left wrist to profess their fidelity unto the law. For the same purpose they wore broad hems and large fringes on their garments.

greatest among you shall be your servant. And whosoever shall exalt himself, shall be humbled ; and he that shall humble himself shall be exalted. But woe to you scribes and Pharisees, hypocrites ! because you shut the kingdom of heaven against men : for you yourselves do not enter in ; and those that are going in, you suffer not to enter. Woe to you scribes and Pharisees, hypocrites ! because you devour the houses of widows, feigning long prayers. For this you shall receive the greater judgment. Woe to you scribes and Pharisees, hypocrites ! because you go round about the sea and the land to make one proselyte, and when he is made, you make him the child of hell twofold more than yourselves.¹⁾ Woe to you blind guides, that say, whosoever shall swear by the temple, it is nothing : but he that shall swear by the gold of the temple, is a debtor. Ye foolish and blind : for whether is greater, the gold, or the temple, that sanctifieth the gold ? And whosoever shall swear by the altar, it is nothing ; but whosoever shall swear by the gift that is upon it, is a debtor. Ye blind : for whether is greater, the gift, or the altar, that sanctifieth the gift ? He therefore that sweareth by the altar, sweareth by it, and by all things that are upon it. And whosoever shall swear by the temple, sweareth by it, and by him that dwelleth in it. And he that sweareth by heaven, sweareth by the throne of God, and by Him that sitteth thereon. Woe to you scribes and Pharisees, hypocrites !

1) They promulgated a law which it was impossible for any one to observe.

because you tithe mint, and anise, and cummin, and have left the weightier things of the law, judgment, and mercy, and faith. These things you ought to have done, and not to leave those undone. Blind guides, who strain out a gnat and swallow a camel. Woe to you scribes and Pharisees, hypocrites ! because you make clean the outside of the cup and of the dish ; but within you are full of rapine and uncleanness. Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean. Woe to you scribes and Pharisees, hypocrites ! because you are like to whitened sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness. So you also outwardly indeed appear to men just ; but inwardly you are full of hypocrisy and iniquity. Woe to you scribes and Pharisees, hypocrites ! for you build the sepulchres of the prophets, and adorn the monuments of the just, and say : « If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. » Wherefore you are witnesses against yourselves, that you are the sons of them that killed the prophets.¹⁾ Fill ye up then the measure of your fathers. You serpents, generation of vipers, how will ye flee from the judgment of hell ? Therefore behold I send to you prophets, and wise men, and scribes : and some of them you will put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city : that upon you

1) By trying to kill Me who am the greatest of all prophets.

may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias whom you killed between the temple and the altar. Amen I say to you all these things shall come upon this generation. »

253. The prophecy concerning the destruction of Jerusalem. Mt. 23, 37-39.

« Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldest not ? Behold your house shall be left to you, desolate. For I say to you, you shall not see me henceforth till you say : Blessed is he that cometh in the name of the Lord. »

254. The widow's mite. Mk. 12, 41-44. Lk. 21, 1-4.

And Jesus sitting over against the treasury, beheld how the people cast money into the treasury, and many that were rich cast in much. And there came a certain poor widow, and she cast in two brass mites, which make a farthing. And calling His disciples together, He saith to them :

« Amen I say to you, this poor widow hath cast in more than all they who have cast into the treasury. For all they did cast in of their abundance in the offering of God, but she of her want cast in all she had, even her whole living. »

255. The end of the public ministry. The unbelief of the Jews. Jo. 12, 37-50.

And whereas He had done so many miracles before them, they believed not in Him : That the saying of Isaias the prophet might be fulfilled, which he said (53, 1) :

« Lord, who hath believed our hearing ? and to whom hath the arm of the Lord been revealed ? »

Therefore they could not believe, because Isaias said again (6, 9-10) :

« He that blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. »

These things said Isaias when he saw His glory and spoke of Him.

However many of the chief men also believed in Him ; but because of the Pharisees they did not confess Him, that they might not be cast out of the synagogue. For they loved the glory of men, more than the glory of God. But Jesus cried, and said :

« He that believeth in Me, doth not believe in Me, but in Him that sent Me. And he that seeth Me, seeth Him that sent Me. I am come a light into the world ; that whosoever believeth in Me, may not remain in darkness. And if any man hear My words, and keep them not, I do not judge him : for I came not to judge the world, but to save the world. He that despiseth Me, and receiveth not My words, hath one that judgeth him : the word that I have spoken, the same shall judge

him in the last day. For I have not spoken of Myself, but the Father who sent Me, He gave Me commandment what I should say, and what I should speak. And I know that His commandment is life everlasting. The things therefore that I speak, even as the Father said unto Me, so do I speak. »

IV.—Prophecies about the destruction of Jerusalem and the end of the world.

256. The destruction of the temple. Questions of the Apostles. Mt. 24, 1-3. Mk. 13, 1-4. Lk. 21, 5-7.

And as He was going out of the temple, some saying of the temple that it was adorned with goodly stones and gifts, one of His disciples saith to Him :

« Master, behold, what manner of stones and what manner of temple buildings. »

And Jesus answering said to him :

« Seest thou all these great buildings ? Verily I say to you, the days will come in which there shall not be left a stone upon a stone here, that shall not be thrown down. »

And as He sat on the mount of Olivet over against the temple, Peter and James and John and Andrew asked Him apart :

« Master, tell us, when shall these things be ? And what shall be the sign when all these things shall begin to be fulfilled ? And what shall be the sign of Thy coming, and of the consummation of the world ? »

257. The signs that will precede the destruction of the temple and of the city. Mt. 24, 4-14. Mk. 13, 5-13. Lk. 21, 8-19.

And Jesus answering, began to say to them : « Take heed lest any man deceive you. For many shall come in my name saying : « I am the Christ and the time is at hand », and they shall deceive many. Go ye therefore not after him. And when you shall hear of wars and rumours of wars and seditions fear ye not. For such things must needs be first but the end is not yet. »

Then He said to them :

« For nation shall rise against nation, and kingdom against kingdom, and there shall be great earthquakes, in divers places, and famines, and pestilences, and terrors from heaven, and there shall be great signs. All these things are the beginning of sorrows. But look to yourselves. But before all these things, they will lay their hands on you and persecute you, delivering you up to the synagogues, and into prisons, dragging you before kings and governors for My name's sake. And it shall happen unto you for a testimony unto them. Lay it up therefore in your hearts, not to meditate beforehand how you shall answer when they lead you to judgment and deliver you up, but whatsoever shall be given you in that hour, that shall you speak. For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay, for it is not you that speak, but the Holy Ghost. And you shall be betrayed by your parents and brethren, and kinsmen and friends : and some of you they will put to death. And you

shall be hated by all nations for My name's sake : But a hair of your heads shall not perish. And then shall many be scandalized : and shall betray one another and brother shall deliver up brother to death, and the father his child, and children shall rise up against parents, and shall hate one another. And many false prophets shall rise, and shall seduce many. And because iniquity hath abounded, the charity of many shall grow cold. But he that shall persevere to the end, he shall be saved. In your patience you shall possess your souls. And the Gospel must first be preached, and this Gospel of the kingdom shall be preached in the whole world, for a testimony to all nations, and then shall the consummation come. »

258. The destruction of the temple and city. Mt. 24, 15-22. Mk. 13, 14-20. Lk. 21, 20-24.

And when you shall see Jerusalem compassed with armies, then know that her desolation is at hand. But when you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place where it ought not,—he that readeth let him understand,—then let them that are in Judea, flee unto the mountains, and let them that are in the midst of her depart out. And let him that is on the housetop, not go down into the house nor enter therein to take anything out of the house. And let him that is in the field not return back to take his cloak. For these are the days of vengeance, that all things which are written may be fulfilled. But woe to them that are with child, and that give suck in

those days. But pray ye, that these things happen not in winter or on the sabbath. For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall be. For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captives into all the nations. And unless the Lord had shortened the days, no flesh should be saved, but for the sake of the elect which He hath chosen, He hath shortened the days. And Jerusalem shall be trodden down by the gentiles, till the times of the nations be fulfilled. »

259. The signs preceding the second coming of Christ. Mt. 24, 23-29. Mk. 13, 21-25. Lk. 21, 25-26.

« Then if any man shall say to you : « Lo here is Christ », or « there » : do not believe him. For there shall rise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told it all to you, beforehand. If therefore they shall say to you : « Behold He is in the desert »; go ye not out : « Behold He is in the closets », believe it not. For as lightning cometh out of the east, and appeareth even into the west : so shall also the coming of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And in those days immediately after this tribulations there shall be signs in the sun and in the moon, and in the stars, the sun shal, be darkened, and the moon shall not give her light,

and the stars of heaven shall be falling down. And upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves ; men withering away for fear, and expectations of what shall come upon the whole world. For the powers of heaven shall be moved. »

260. The coming of the Son of Man. Mt. 24, 30-31.
Mk. 13, 26-27. Lk. 21, 27.

« And then shall appear the sign of the Son of man in heaven : and then shall all tribes of the earth mourn : and they shall see the Son of man coming in the clouds of heaven with much power and majesty and glory. And He shall send His Angels with a trumpet, and a great voice : and they shall gather together His elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. »

261. The time of the destruction of Jerusalem. Mt. 24, 32-35. Mk. 13, 28-31. Lk. 21, 28-33.

« But when these things begin to come to pass, look up and lift up your heads : because your redemption is at hand. »

And He spoke to them a similitude :

« Now of the fig-tree learn ye a parable. When the branch is now become tender, and putteth forth its leaves, you know that the summer is nigh. See all the trees. When they now shoot forth their fruit, you know that summer is nigh. So you also when you shall see all these things come to pass, know that the kingdom of God is at hand. Amen I say to you, this generation shall not pass

away, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. »

262. The time of Christ's second coming. Mt. 24, 36-41. Mk. 13, 32.

« But of that day and hour no one knoweth, no not the Angels of heaven nor the Son, but the Father alone. And as in the days of Noe, so shall also the coming of the Son of man be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, even till that day in which Noe entered into the ark, and they knew not till the flood came, and took them all away : so also shall the coming of the Son of man be. Then two shall be in the field : one shall be taken, and one shall be left. Two women shall be grinding at the mill : one shall he taken, and one shall be left. »

263. Watch! The parable of the snare and the thief.
Mt. 24, 42-44. Mk. 13, 33. Lk. 21, 34-36.

« And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and the cares of this life : and that day come upon you suddenly. For as a snare shall it come upon all that sit upon the face of the whole earth. Watch ye therefore, because you know not what hour your Lord will come. But this know ye, that if the good man of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open. Wherefore be you also ready, because at what

hour you know not the Son of man will come. Watch ye therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of man. »

264. The parable of the watchful servant. The faithful and the faithless servant. Mt. 24, 45-51. Mk. 13, 34-37.

« Even as a man who going into a far country, left his house, and gave authority to his servants over every work, and commanded the porter to watch. Watch ye therefore (for you know not when the lord of the house cometh : at even, or at midnight, or at the cock crowing, or in the morning). Lest coming on a sudden, he find you sleeping. And what I say to you I say to all : Watch. Who thinkest thou, is a faithful and wise servant whom his lord hath appointed over his family, to give them meat in season ? Blessed is that servant, whom when his lord shall come, he shall find so doing. Amen I say to you, he shall place him over all his goods. But if that evil servant should say in his heart : My lord is long a coming ; and shall begin to strike his fellow servants, and shall eat, and drink with drunkards ; the Lord of that servant shall come in a day that he hopeth not, and at an hour that he knoweth not, and shall separate him, and appoint his portion with the hypocrites. There shall be weeping and gnashing of teeth. »

265. The parable of the virgins. Mt. 25, 1-13.

« Then shall the kingdom of heaven be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise. But the five foolish, having taken their lamps, did not take oil with them : but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept. And at midnight there was a cry made : « Behold the bridegroom cometh, go ye forth to meet him. » Then all those virgins arose and trimmed their lamps. And the foolish said to the wise : « Give us of your oil, for our lamps are gone out. » The wise answered, saying : « Lest perhaps there be not enough for us and for you, go ye rather to them that sell, and buy for yourselves ». Now whilst they went to buy, the bridegroom came : and they that were ready, went in with him to the marriage, and the door was shut. But at last came also the other virgins, saying : « Lord, Lord open to us. » But he answering said : « Amen I say to you, I know you not. Watch ye therefore, because you know not the day nor the hour. »

266. The parable of the talents. Mt. 25, 14-30.

« For even as a man going into a far country, called his servants, and delivered to them his goods. And to one he gave five talents,¹⁾ and to another

1) A talent is an amount of money equal to about 250 pounds sterling.

two, and to another one, to every one according to his proper ability ; and immediately he took his journey. And he that had received the five talents, went his way, and traded with the same, and gained other five. And in like manner he that had received the two gained other two. But he that had received the one, going his way digged into the earth, and hid his lord's money. But after a long time the lord of those servants came, and reckoned with them. And he that had received the five talents coming, brought other five talents, saying : « Lord, thou didst deliver to me five talents, behold I have gained other five over and above. » His lord said to him : « Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things : enter thou into the joy of thy Lord. » And he also that had received the two talents came and said : « Lord, thou deliveredst two talents to me : behold I have gained other two. » His lord said to him : « Well done, good and faithful servant : because thou hast been faithful over a few things, I will place thee over many things : enter thou into the joy of thy lord. » But he that had received the one talent, came and said : « Lord, I know that thou art a hard man ; thou reapest where thou hast not sown, and gatherest where thou hast not strewed. And being afraid I went and hid thy talent in the earth : behold here thou hast that which is thine. » And his lord answering, said to him : « Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed : Thou oughtest therefore to have committed my money

to the bankers, and at my coming I should have received my own with usury. Take ye away therefore the latent from him, and give it him that hath ten talents. » For to every one that hath shall be given, and he shall abound : but from him that hath not, that also which he seemeth to have shall be taken away. And the unprofitable servant cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth. »

267. The last judgment. Mt. 25, 31-46.

« And when the Son of man shall come in His majesty, and all the angels with Him, then shall He sit upon the seat of His majesty : And all nations shall be gathered together before Him, and He shall separate them one from another, as the shepherd separateth the sheep from the goats : And He shall set the sheep on His right hand, but the goats on His left. Then shall the King say to them that shall be on His right hand : « Come ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me to eat : I was thirsty, and you gave Me to drink : I was a stranger, and you took Me in : naked, and you covered Me : sick, and you visited Me : I was in prison, and you came to Me. » Then shall the just answer Him, saying : « Lord, when did we see Thee hungry, and fed Thee ? thirsty, and gave Thee drink ? and when did we see Thee a stranger, and took Thee in ? or naked, and covered Thee ? or when did we see Thee sick or in prison, and came to Thee ? » And the king

answering, shall say to them : « Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me. » Then He shall say to them also that shall be on His left hand : « Depart from Me, you cursed, into everlasting fire which was prepared for the devil and his angels. For I was hungry, and you gave Me not to eat : I was thirsty, and you gave Me not to drink : I was a stranger, and you took Me not in : naked, and you covered Me not : sick and in prison, and you did not visit Me. » Then they also shall answer Him, saying : « Lord, when did we see Thee hungry or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to Thee ? » Then He shall answer them, saying : « Amen I say to you, as long as you did it not to one of these least, neither did you do it to Me. » And these shall go into everlasting punishment : but the just, into life everlasting. »

268. Christ's ministry in these last days. Lk. 21, 37-38.

And in the day-time He was teaching in the temple ; but at night going out, He abode in the mount that is called Olivet. And all the people came early in the morning to Him in the temple to hear Him.

V.—The fourth day of the week. Nisan 13th.

269. The conspiracy of the Jews and the treachery of Judas. Mt. 26, 1-5; 14-16. Mk. 14, 1-2; 10-11. Lk. 22, 1-6.

Now the feast of the azymes which is called the pasch was after two days. And it came to pass, when Jesus had ended all these words, He said to His disciples :

« You know that after two days shall be the pasch, and the Son of man shall be delivered up to be crucified. »

Then were gathered together the chief priests and the scribes and ancients of the people into the court of the high-priest, who was called Caiphas. And they consulted together that by subtilty they might apprehend Jesus, and put Him to death. But they said :

« Not on the festival day, lest perhaps there should be a tumult among the people. »

For they were afraid of the people. And Satan entered into Judas who was surnamed Iscariot, one of the twelve. And he went and discoursed with the chief priests and the magistrates, how he might betray Him to them. And he said to them :

« What will you give me, and I will deliver Him unto you ? »

And hearing this they were glad and covenanted to give him money. They appointed him thirty pieces of silver.¹⁾ And he promised. And from that time he sought opportunity to betray Him in the absence of the multitude.

1) Thirty pieces of silver is $2\frac{1}{2}$ pound sterling.

VI.—The fifth day of the week. Nisan 14th.

270. The preparation of the last supper. Mt. 26, 17-19. Mk. 14, 12-16. Lk. 22, 7-13.

Now on the first day of the unleavened bread when they sacrificed the pasch, the disciples say to Him :

« Wither wilt Thou that we go, and prepare for Thee to eat the pasch ? »

And He sendeth two of His disciples, Peter and John, and saith to them :

« Go ye into the city ; and behold, as you go into the city, there shall meet you a certain man carrying a pitcher of water. Follow him into the house where he entereth in. And you shall say to the head of the household, the owner of the house : « The master saith : my time is near at hand. Where is the guest-chamber, where I may eat the pasch with My disciples ? » And he will show you a large upper room furnished : there make ready. »

And His disciples went, and came into the city, and they found as He had said them. And the disciples did as Jesus had appointed to them, and they prepared the pasch.

VII.—The paschal supper and the Holy Eucharist.

271. The beginning of the supper. Mt. 26, 20. Mk. 14, 17. Lk. 22, 14-18.

And when evening was come, He cometh with the twelve. And when the hour was come, He sat down and the twelve Apostles with Him. And He said to them :

« With desire I have desired to eat this pasch with you before I suffer. For I say to you, that from this time I will not eat it till it be fulfilled in the kingdom of God. »¹⁾

And having taken the chalice, He gave thanks, and said :

« Take, and divide it among you. For I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come. »

272. The strife of the Apostles. Lk. 22, 24-30.

And there was also a strife amongst them, which of them should seem to be the greater.²⁾ And He said to them :

« The kings of the gentiles lord it over them ; and they that have power over them, are called beneficent. But you not so : but he that is greater among you, let him become as the younger : and he that is the leader, as he that serveth.³⁾ For which is greater, he that sitteth at table or he that serveth ? Is not he that sitteth at table ? but I am in the midst of you as He that serveth : And you are they who have continued with Me in My temptations. And I dispose to you, as My Father hath

1) The pascal-supper was to the Jews what Christmas-dinner is to us. The head of the family used to thank God that they were allowed once more to celebrate the feast and there he wished the whole party many happy returns. Our Lord pronounces the prayer but He leaves out the wish, saying that this will be the last pascal-supper that they will eat together before the everlasting Pasch of the New Testament will begin.

2) This probably happened when sitting down at table, to settle who would sit on the places of honour.

3) It is for this reason that the Pope calls himself : *Servus servorum*, the servant of the servants of Christ.

disposed to Me, a kingdom : That you may eat and drink at My table in My kingdom : and may sit upon thrones judging the twelve tribes of Israel. »

273. The Lord washes the feet of His disciples.
Jo. 13, 1-17.

Before the festival day of the pasch, Jesus knowing that His hour was come, that He should pass out of this world to the Father : having loved His own who were in the world, He loved them unto the end. And when supper was done, (the devil having now put into the heart of Judas Iscariot the son of Simon, to betray Him,) knowing that the Father had given Him all things into His hands, and that He came from God, and goeth to God. He riseth from supper, and layeth aside His garments, and having taken a towel, girded Himself. After that He putteth water into a basin, and began to wash the feet of His disciples, and to wipe them with the towel, wherewith He was girded. He cometh therefore to Simon Peter. And Peter said to Him :

« Lord, dost Thou wash my feet ? »

Jesus answered, and said to him :

« What I do, thou knowest not now, but thou shalt know hereafter. »

Peter said to Him :

« Thou shalt never wash my feet. »

Jesus answered him :

« If I wash thee not, thou shalt have no part with Me. »

Simon Peter saith to Him :

« Lord, not only my feet, but also my hands and my head. »

Jesus saith to him :

« He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. »

For He knew who he was that would betray Him ; therefore He said : « You are not all clean. » Then after He had washed their feet, and taken His garments, being sat down again He said to them :

« Know you what I have done to you ? You call Me master, and Lord : and you say well, for so I am. If then I, being your Lord and Master, have washed your feet ; you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also. Amen, amen, I say to you : The servant is not greater than his lord : neither is the apostle greater than He that sent him. If you know these things, you shall be blessed if you do them. »

274. Christ denounces the traitor. Mt. 26, 21-25.
Mk. 14, 18-21. Lk. 22, 21-23. Jo. 13, 18-30.

« I speak not of you all : I know whom I have chosen : but that the scripture may be fulfilled (Ps. 40, 10) : He that eateth bread with Me, shall lift up his heel against Me. At present I tell you, before it come to pass : that when it shall come to pass, you may believe that I am He. Amen, amen, I say to you, he that receiveth whomsoever I send, receiveth Me : and he that receiveth Me, receiveth Him that sent Me. »

When Jesus said these things, He was troubled in spirit ; and He testified, and said : Amen, amen, I say to you, one of you that eat with Me shall

betray Me. But behold, the hand of him that betrayeth Me is with Me on the table. »

And they were exceedingly troubled and began every one to say :

« Is it I, Lord ? »

But He answered and said :

« One of the twelve, he that dippeth his hand with Me in the dish, he shall betray Me. The Son of man indeed goeth, according to that which is determined, as it is written of Him, (Ps. 40, 10.) but wo to that man, by whom the Son of man shall be betrayed. It were better for him if that man had not been born. »

The disciples therefore looked one upon another, doubting of whom He spoke. And they began to question among themselves, which of them it was that should do this thing. Now there was leaning on Jesus' bosom one of His disciples whom Jesus loved.¹⁾. Simon Peter therefore beckoned to him, and said to him :

« Who is it of whom He speaketh ? »

He therefore leaning on the breast of Jesus saith to Him :

« Lord, who is it ? »

Jesus answered :

« He it is to whom I shall reach bread dipped. »

And when He had dipped the bread, He gave it to Judas Iscariot, the son of Simon. And after the morsel, Satan entered into him. And Judas that betrayed Him, answering said :

« Is it I Rabbi ? »

1) Viz. with his head against the breast of Jesus.

He saith to him :

« Thou hast said it. »¹⁾

And Jesus said to him :

« That which thou dost, do quickly. »

Now no man at the table knew to what purpose He said this unto Him. For some thought, because Judas had the purse, that Jesus had said to him : Buy those things which we have need of for the festival day : or that he should give something to the poor. He therefore having received the morsel, went out immediately. And it was night.

275. The institution of the Holy Eucharist. Mt. 26, 26-29. Mk. 14, 22-25. Lk. 22, 19-20. 1 Cor. 11, 23-26.

And as they were eating, the same night in which He was betrayed, the Lord Jesus took bread, He gave thanks, and blessed, and broke, and gave to His disciples, and said :

« Take ye, and eat. This is My body, which is given for you. Do this for a commemoration of Me. »

And likewise taking the chalice, after He had supped, He gave thanks and gave to them saying :

« Drink ye all of this. For this is My blood of the new-testament which is shed for many unto remission of sins. This do ye, as often as you shall drink, for the commemoration of Me. And I say to you, I will not drink henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of My Father. »

And they all drank of it.

¹⁾ This surely was said in a low voice, for none of the other disciples had understood it, as may be gathered from the sequel.

*VIII.—Christ's last discourses to his disciples.***276. The glorification of Christ. The new commandment.** Jo. 13, 31-35.

When he (Judas) therefore was gone out, Jesus said :

« Now is the Son of man glorified, and God is glorified in Him. If God be glorified in Him, God also will glorify Him in Himself, and immediately will He glorify Him. Little children, yet a little while I am with you. You shall seek Me, and as I said to the Jews : « Whither I go, you cannot come » ; so I say to you now. A new commandment I give unto you : That you love one another, as I have loved you, that you also love one another. By this shall all men know that you are My disciples, if you have love one for another. »

277. Christ foretells the denials of Peter. Mt. 26, 31-35. Mk. 14, 27-31. Lk. 22, 31-38. Jo. 13, 36-38.

Simon Peter saith to Him :

« Lord, whither goest Thou ? »

Jesus answered :

« Whither I go, thou canst not follow Me now, but thou shalt follow hereafter. »

Peter saith to Him :

« Why cannot I follow Thee now ? I will lay down my life for Thee. »

Jesus answered him :

« Wilt thou lay down thy life for me ? Amen, amen, I say to thee. All you shall be scandalized in Me this night. For it is written (Zach. 13, 7) : « I will strike the shepherd, and the sheep of the

flock shall be dispersed. » But after I shall be risen again, I will go before you into Galilee. »

And Peter answering, said to him :

« Although all shall be scandalized in Thee, I will never be scandalized. »

Jesus said to him,

« Amen I say to thee Peter, that in this night before the cock crow twice, thou wilt deny Me thrice. »

And the Lord said :

« Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat. But I have prayed for thee that thy faith fail not : and thou being once converted, confirm thy brethren. »

But he spoke exceeding vehemently and he said to Him :

« Lord, I am ready to go with Thee both into prison and to death. Although I should die together with Thee, I will not deny Thee. »

And in like manner said all the disciples. And He said :

« I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that thou knowest Me. »

And He said to them :

« When I sent you without purse and scrip and shoes, did you want anything ? »

But they said :

« Nothing. »

Then said He unto them :

« But now he that hath a purse, let him take it, and likewise a scrip : and he that hath not, let him sell his coat, and buy a sword. For I say to you,

that this that is written, (Is. 53, 12), must yet be fulfilled in Me, « And with the wicked was He reckoned. » For the things concerning Me have an end. »

But they said :

« Lord, behold here are two swords. »

And He said to them :

« It is enough. »

278. Words of comfort “I will come again”. Jo. 14,
1-4.

« Let not your heart be troubled. You believe in God, believe also in Me. In My Father's house there are many mansions. If not, I would have told you ; for I go to prepare a place for you. And if I shall go, and prepare a place for you, I will come again, and will take you to Myself, that where I am, you also may be. And whither I go you know, and the way you know. »

279. “I am the way.” “He that seeth Me, seeth the Father also.” Jo. 14, 5-11.

Thomas said to Him :

« Lord, we know not whither Thou goest, and how can we know the way ? »

Jesus saith to him :

« I am the way, and the truth, and the life. No man cometh to the Father but by Me. If you had known Me, you would without doubt have known My Father also ; and from henceforth you shall know Him, and you have seen Him. »

Philip saith to Him :

« Lord shew us the Father, and it is enough for

us. »

Jesus saith to him : «

« Have I been so long a time with you, and have you not known Me ? Philip, he that seeth Me, seeth the Father also. How sayest thou, shew us the Father ? Do you not believe, that I am in the Father, and the Father in Me ? The words that I speak to you, I speak not of Myself. But the Father who abideth in Me, He doth the works. Believe you not that I am in the Father, and the Father in Me ? »

280. The fruits of faith. Jo. 14. 12-14.

« Otherwise believe for the very works' sake. Amen, amen, I say to you, he that believeth in Me, the works that I do, he also shall do, and greater than these shall he do ; because I go to the Father : and whatsoever you shall ask the Father in My name, that will I do, that the Father may be glorified in the Son. If you shall ask Me anything in My name, that I will do. »

281. Another Helper. Jo. 14, 15-17.

« If you love Me, keep My commandments. And I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever. The spirit of truth, whom the world cannot receive, because it seeth Him not, nor knoweth Him ; but you shall know Him ; because He shall abide with you, and shall be in you. »

282. "I will not leave you orphans." Jo. 14, 18-24.

I will not leave you orphans : I will come to you. Yet a little while, and the world seeth Me no more. But you see Me : because I live, and you shall live. In that day you shall know that I am in My Father, and you in Me, and I in you. He that hath My commandments, and keepeth them : he it is that loveth Me. And he that loveth Me, shall be loved of My Father, and I will love him, and will manifest Myself to him. »

Judas saith to Him, not the Iscariot :

« Lord, how is it that Thou wilt manifest Thyself to us, and not to the world ? »

Jesus answered, and said to him :

« If any one love Me he will keep My word, and My Father will love Him, and We will come to him, and will make Our abode with him. He that loveth Me not, keepeth not My words. And the word which you have heard is not Mine, but the Father's who sent Me. »

283. A new promise of the Helper. Mt. 26, 30. Mk. 14, 26. Lk. 22, 29. Jo. 14, 25-31.

« These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, Whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, My peace I give unto you : not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you : I go away and I

come unto you.. If you loved Me, you would indeed be glad, because I go to the Father : for the Father is greater than I. And now I have told you before it come to pass, that, when it shall come to pass, you may believe.

I will not speak many things with you. For the prince of this world cometh, and in Me he hath not anything. But that the world may know that I love the Father, and as the Father hath given Me commandment, so I do. Arise, let us go hence. »

And a hymn being said, they went out into mount Olivet.

284. On the way to mount Olivet. Allegory of the vine and the branches. Mt. 26, 31. Mk. 14, 27. Jo. 15, 1-11.

Then Jesus said to them :

« I am the true vine ; and My Father is the husbandman.¹⁾ Every branch in Me, that bear-eth not fruit, He will take away : and every one that beareth fruit He will purge it, that it may bring forth more fruit. Now you are clean by reason of the word which I have spoken to you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in Me. I am the vine ; you the branches : he that abideth in Me, and I in him, the same beareth much fruit : for without Me you can do nothing. If any one abide not in Me, he

1) Christ often takes his comparisons from actual life. Here He points with a gesture to the mount of Olives which rises up at his right hand covered with vineyards over which the moon is shedding its soft light.

shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If you abide in Me, and My words abide in you, you shall ask whatever you will, and it shall be done unto you. In this is My Father glorified, that you bring forth very much fruit, and become My disciples. As the Father hath loved Me, I also have loved you. Abide in My love. If you keep My commandments, you shall abide in My love ; as I also have kept My Father's commandments, and do abide in His love. These things I have spoken to you, that My joy may be in you, and your joy may be filled. »

285. The commandment of charity. Jo. 15, 12-17.

« This is My commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are My friends, if you do the things that I command you. I will not now call you servants ; for the servant knoweth not what his lord doth. But I have called you friends ; because all things whatsoever I have heard of My Father, I have made known to you. You have not chosen me, but I have chosen you ; and have appointed you, that you should go, and should bring forth fruit, and your fruit should remain : that whatsoever you shall ask of the Father in My name, He may give it you. These things I command you, that you love one another. »

286. The world's hatred. Jo. 15, 18-16, 4.

« If the world hate you, know you that it hath hated Me before you. If you had been of the world, the world would love its own : but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember My word that I said to you. The servant is not greater than his master. If they have persecuted Me, they will also persecute you ; if they have kept My word, they will keep yours also. But all these things they will do to you for My name's sake, because they know not Him that sent Me. If I had not come, and spoken to them, they would not have sin : but now they have no excuse for their sin. He that hateth Me, hateth My Father also. If I had not done among them the works that no other man hath done, they would not have sin : but now they have both seen and hated both Me and My Father. But that the word may be fulfilled which is written in their law : « They have hated Me without cause. » But when the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, He shall give testimony of Me : and you shall give testimony, because you are with Me from the beginning. These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues : yea, the hour cometh, that whosoever killeth you, will think that he doth a service to God. And these things will they do to you, because they have not known the Father, nor Me. But these things I have told

you, that when the hour shall come, you may remember that I told you of them. »

287. The work of the Holy Ghost. Jo. 16, 5-15.

« But I told you not these things from the beginning, because I was with you. And now I go to Him that sent Me, and none of you asketh Me : Whither goest Thou ? But because I have spoken these things to you sorrow hath filled your heart. But I tell you the truth : It is expedient to you that I go : for if I go not, the Paraclete will not come to you ; but if I go, I will send Him to you. And when He is come, He will convince the world of sin, and of justice, and of judgment. Of sin : because they believed not in Me. And of justice : because I go to the Father ; and you shall see me no longer. And of judgment : because the prince of this world is already judged. I have yet many things to say to you, but you cannot bear them now. But when He, the Spirit of truth, is come, He will teach you all truth. For He shall not speak of Himself ; but what things soever He shall hear, He shall speak : and the things that are to come He shall shew you. He shall glorify Me ; because He shall receive of Mine, and shall shew it to you. All things whatsoever the Father hath, are Mine. Therefore I said that He shall receive of mine, and shew it to you. »

288. "You shall see Me again." Jo. 16, 16-24.

« A little while, and now you shall not see Me : and again a little while, and you shall see Me : because I go to the Father. »

Then some of His disciples said one to another :
« What is this that He saith to us : A little while,
and you shall not see Me : and again a little while,
and you shall see Me, and because I go to the Father? »

They said therefore :

« What is this that He saith, a little while ? we
know not what He speaketh. »

And Jesus knew that they had a mind to ask
Him : and He said to them :

« Of this do you inquire among yourselves, be-
cause I said : A little while, and you shall not see Me :
and again a little while, and you shall see Me ?
Amen, amen, I say to you, that you shall lament
and weep, but the world shall rejoice : and you
shall be made sorrowful, but your sorrow shall be
turned into joy. A woman, when she is in labour,
hath sorrow, because her hour is come : but when
she hath brought forth the child, she remembereth
no more the anguish, for joy that a man is born
into the world. So also you now indeed have
sorrow, but I will see you again, and your heart
shall rejoice ; and your joy no man shall take
from you. And in that day you shall not ask Me
anything. Amen, amen, I say to you : if you
ask the Father anything in My name, He will give
it you. Hitherto you have not asked anything
in My name. Ask, and you shall receive : that
your joy may be full. »

289. The end of the address. Jo. 16, 25-33.

« These things I have spoken to you in proverbs.
The hour cometh when I will no more speak to

you in proverbs, but will shew you plainly of the Father. In that day you shall ask in My name : and I say not to you, that I will ask the Father for you ; for the Father Himself loveth you, because you have loved Me, and have believed that I came out from God. I came forth from the Father, and am come into the world : again I leave the world, and I go to the Father. »

His disciples say to Him :

« Behold now Thou speakest plainly, and speakest no proverb. Now we know that Thou knowest all things, and Thou needest not that any man should ask Thee. By this we believe that Thou camest forth from God. »

Jesus answered them :

« Do you now believe ? Behold the hour cometh, and it is now come, that you shall be scattered every man to his own, and shall leave Me alone : and yet I am not alone, because the Father is with Me. These things I have spoken to you, that in Me you may have peace. In the world you shall have distress : but have confidence, I have overcome the world. »

290. Christ's sacerdotal prayer for Himself. Jo. 17.

I-5.

These things Jesus spoke, and lifting up His eyes to heaven, He said :

« Father, the hour is come, glorify Thy Son, that Thy Son may glorify Thee. As Thou hast given Him power over all flesh, that He may give eternal life to all whom Thou hast given Him. Now this is eternal life : that they may know Thee, the only

true God, and Jesus Christ; whom Thou hast sent. I have glorified Thee on the earth ; I have finished the work which Thou gavest Me to do. And now glorify Thou Me, O Father, with Thyself, and with the glory which I had, before the world, with Thee. »

291. Christ's prayer for His disciples. Jo. 17, 6-19.

« I have manifested Thy name to the men whom Thou hast given Me out of the world. Thine they were, and to Me Thou gavest them ; and they have kept Thy word. Now they have known that all things which Thou hast given Me are from Thee : because the words which Thou gavest Me, I have given to them ; and they have received them, and have known in very deed that I came out from Thee, and they have believed that Thou didst send Me. I pray for them : I pray not for the world, but for them whom Thou hast given Me ; because they are Thine : and all My things are Thine, and Thine are Mine : and I am glorified in them. And now I am not in the world, and these are in the world, and I come to Thee. Holy Father, keep them in Thy name, whom Thou hast given Me, that they may be one, as We also are. While I was with them, I kept them in Thy name. Those whom Thou gavest Me have I kept : and none of them is lost, but the son of perdition, that the scripture may be fulfilled. And now I come to Thee ; and these things I speak in the world, that they may have My joy filled in themselves. I have given them Thy word, and the world hath

hated them, because they are not of the world ; as I also am not of the world. I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil. They are not of the world as I also am not of the world. Sanctify them in the truth. Thy word is truth. As Thou hast sent Me into the world, I also have sent them into the world. And for them do I sanctify Myself : that they also may be sanctified in truth. »

292. Christ's prayer for the Church. Jo. 17, 20-26.

« And not for them only do I pray, but for them also who through their word shall believe in Me ; that they all may be one, as Thou, Father, in Me, and I in thee, that they also may be one in us : that the world may believe that Thou hast sent Me. And the glory which thou hast given Me, I have given to them ; that they may be one, as We also are one. I in them, and Thou in Me, that they may be made perfect in one ; and the world may know that Thou hast sent Me, and hast loved them, as Thou hast also loved Me. Father, I will that where I am, they also whom Thou hast given Me may be with Me ; that they may see My glory which Thou hast given Me, because Thou hast loved Me before the creation of the world. Just Father, the world hath not known Thee, but I have known Thee ; and these have known, that Thou hast sent Me. And I have made known Thy name to them, and will make it known ; that the love wherewith Thou hast loved Me, may be in them, and I in them. »

THE SECOND CHAPTER.

THE PASSION OF OUR LORD.

I.—In the garden.

293. The arrival in the garden. Mt. 26, 36. Mk. 14, 32. Lk. 22, 39-40. Jo. 18, 1.

When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, and according to His custom He went to the mount of Olives. And they came to a place called Gethsemani, where there was a garden, into which He entered with His disciples.

And He said to His disciples :

« Sit you here, while I go yonder and pray. Pray that you enter not into temptation. »

294. Christ's prayer and agony. Mt. 26, 37-44. Mk. 14, 33-40. Lk. 22, 41-44.

And He taketh Peter and James and John, (the two sons of Zebedee), with Him ; and He began to grow sorrowful and to be sad, to fear and to be sore troubled. Then He said to them :

« My soul is sorrowful even unto death. Stay you here, and watch with Me. »

And He was withdrawn away from them a stone's cast. And kneeling down, He fell flat with His face on the ground ; and He prayed that if it might be, the hour might pass from Him. And He said.

« Abba, Father, all things are possible to Thee. Father, if Thou wilt, remove this chalice from Me. My Father, if it be possible, let this chalice pass



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And being in an agony, He prayed the longer.

from Me. Nevertheless not as I will, but as Thou wilt. Not My will but thine be done. »

And He cometh to His disciples, and findeth them asleep, and He saith to Peter :

« Simon, sleepest Thou ? What, could you not watch one hour with Me ? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh weak. »

Again the second time, He went and prayed the same prayer, saying :

« My Father, if this chalice may not pass away, but I must drink it, Thy will be done. »

And He cometh again, and findeth them again sleeping (for their eyes were heavy.) And they knew not what to answer Him. And leaving them He went again, and He prayed the third time, saying the same words. And there appeared to Him an Angel from heaven, strengthening Him. And being in an agony, He prayed the longer. And His sweat became as drops of blood trickling down upon the ground.

295. Christ goes to meet Judas. Mt. 26, 45-46.

Mk. 14, 41-42. Lk. 22, 45-46.

Then, when He rose up from prayer, and the third time was come to His disciples, He found them sleeping for sorrow. And He said to them :

« Sleep ye now, and take your rest. Why sleep you ? Arise, pray lest you enter into temptation. It is enough, the hour is come. Behold, the Son of man shall be betrayed into the hands of the sinners. Rise up, let us go. Behold he that will betray Me is at hand. »

296. Judas and the soldiers. Mt. 26, 47-48. Mk. 14, 43-44. Lk. 22, 47. Jo. 18, 2-3.

And Judas also, who betrayed Him, knew the place : because Jesus had often resorted thither together with His disciples. Judas therefore having received a band of soldiers, and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. As He yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. Judas went before them. And he that betrayed Him had given them a sign, saying :

« Whomsoever I shall kiss, that is He, lay hold on Him, and lead Him away carefully. »

297. The kiss of the traitor. Mt. 26, 49-50. Mk. 14, 45. Lk. 22, 47-48.

Judas drew near to Jesus to kiss Him. And when he was come, immediately going up to Him, he saith :

« Hail, Rabbi. »

And he kissed Him. And Jesus said to him :

« Friend, whereto art thou come ? Judas, dost thou betray the Son of man with a kiss ? »

298. The soldiers fall to the ground. Jo. 18, 4-9.

Jesus, therefore, knowing all things that should come upon Him, went forth, and said to them :

« Whom seek ye ? »

They answered Him :

« Jesus of Nazareth. »

Jesus saith to them :

« I am He. »

And Judas also, who betrayed Him, stood with them. As soon therefore as He had said to them : I am He, they went backward, and fell to the ground. Again therefore He asked them :

« Whom seek ye ? »

And they said :

« Jesus of Nazareth. »

Jesus answered :

« I have told you, that I am He. If therefore you seek Me, let these go their way. »

That the word might be fulfilled, which He said : « Of them whom Thou hast given Me, I have not lost any one. »

299. Peter strikes Malchus. Mt. 26, 50-54. Mk. 14, 46-47. Lk. 22, 49-51. Jo. 18, 10-11.

Then they came up, and laid hands on Jesus and held Him. And they that were about Him, seeing what would follow, said to Him :

« Lord, shall we strike with the sword ? »

And behold, one of them that stood by, one of them that were with Jesus, — Simon Peter who had a sword, — stretching forth his hand, drew out his sword, and striking the servant of the high-priest, cut off his right ear. Now the servant's name was Malchus. But Jesus answering, said :

« Suffer ye thus far. »

And when He had touched his ear, He healed him. Jesus therefore said to Peter :

« Put up the sword into the sheath, for all that

take the sword shall perish with the sword. Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions of Angels. The chalice which My Father hath given Me, shall I not drink it ? How then shall the scriptures be fulfilled, that so it must be done.»

300. Christ reproaches His enemies. Mt. 26, 55-56.
Mk. 14, 48-49. Lk. 22, 52-53.

In that hour said Jesus to the multitude, to the chief priests, and magistrates of the temple, and the ancients that were come against Him :

« Are you come out, as it were against a thief, with swords and clubs ? I sat daily with you teaching in the temple and you did not stretch forth your hands against Me, you laid not hands on Me. But this is your hour, and the power of darkness.¹⁾ But, that the scriptures may be fulfilled, that so it must be done.

301. Christ is arrested. The disciples flee. Mt. 26, 56. Mk. 14, 50-52. Jo. 18, 12.

Then the band and the tribune, and the servants of the Jews, took Jesus, and bound Him. Then His disciples leaving Him, all fled away. And a certain young man followed Him having a linen cloth cast about his naked body ; and they laid hold on him. But he, casting off the linen cloth, fled from them naked.

¹⁾ The Word of God has chosen this moment from all eternity. He now testifies that it is by his own free will that He is to die for the redemption of the world.

*II.—The ecclesiastical tribunal.***302. Christ before Annas.** Jo. 18, 13-14; 19-24.

And they led Him away to Annas first, for he was father-in-law to Caiphas, who was the high-priest of that year. Now Caiphas was he who had given the counsel to the Jews, that it was expedient that one man should die for the people. The high-priest therefore asked Jesus of His disciples, and of His doctrine. Jesus answered him :

« I have spoken openly to the world : I have always taught in the synagogue, and in the temple, whither all the Jews resort ; and in secret I have spoken nothing. Why askest thou Me ? Ask them who have heard what I have spoken unto them : behold they know what things I have said. »

And when He had said these things, one of the servants standing by gave Jesus a blow, saying :

« Answerest Thou the high-priest so ? »

Jesus answered him :

« If I have spoken evil, give testimony of the evil : but if well, why strikest thou Me ? »

And Annas sent Him bound to Caiphas the high-priest.

303. Christ before Caiphas. Mt. 26, 57-66. Mk. 14, 53-64.

But they holding Jesus led Him to Caiphas the high-priest, where all the priests and the scribes and the ancients were assembled. And the chief priests and the whole council sought false witness against Jesus, that they might put Him to death. And they found not, whereas many false witnesses

had come in. For many bore false witness against Him, and their evidences were not agreeing. And last of all there came two false witnesses ; and rising up, bore false witness against Him, and said :

« This man said : « I AM ABLE TO DESTROY THE TEMPLE OF GOD, AND AFTER THREE DAYS TO REBUILD IT. » We heard Him say : « I WILL DESTROY THIS TEMPLE MADE WITH HANDS, AND WITHIN THREE DAYS I WILL BUILD ANOTHER NOT MADE WITH HANDS. »

And their witness did not agree. And the high-priest rising up in the midst said to Him :

« Answerest Thou nothing to the things which these witness against Thee ? »

But Jesus held His peace and answered nothing. And again the high-priest said to Him :

« Art Thou the Christ the Son of the blessed God. I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God. »

Jesus saith to him : . . . *Art Thou the Christ?*

« Thou hast said it, I am. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven.¹⁾ »

Then the high-priest rent his garments, saying :

« He hath blasphemed, what further need have we of witnesses ? Behold now you have heared the blasphemy : What think you ? »

But they all answering said :

« He is guilty of death. »

1) Christ warns them of the consequences of deicide. On the day of judgment He is to come as the omnipotent Judge of all mankind.

304. Christ is mocked by the priests and the soldiers.
Mt. 26, 67-68. Mk. 14, 65. Lk. 22, 63-65.

Then did some spit in His face, and buffeted Him, and others struck His face with the palms of their hands, and the men that held Him, mocked Him, and struck Him. And they blindfolded Him, and smote His face. And they asked Him, saying :

« Prophesy unto us, O Christ, who is it that struck Thee ? »

And blaspheming many other things they said against Him.

305. The first denial of Peter. Mt. 26, 58, 69-70.
Mk. 14, 54, 65-68. Lk. 22, 54-57. Jo. 18, 15-17.

And Simon Peter followed Jesus from afar off and so did another disciple. And that disciple was known to the high-priest, and went in with Jesus into the court of the high-priest. But Peter stood at the door without. The other disciple therefore who was known to the high-priest, went out, and spoke to the portress, and brought in Peter. The maid therefore that was portress, saith to Peter :

« Art not thou also one of this man's disciples ? »

He saith :

« I am not. »

And going in, he sat with the servants, that he might see the end. And when they had kindled a fire below in the midst of the court without, and were sitting about it, Peter was in the midst of them, warming himself. And a certain maid seeing him as he sat in the light, and looking steadfastly upon him, said :

« Thou also wast with Jesus of Nazareth. — This man also was with Him. »

But he denied Him before them all, saying :

« Woman, I know Him not. I neither know nor understand what thou sayest. »

And he went out into the porch ; and the cock crew.

306. The second denial. Mt. 26, 71-72, Mk. 14, 69-70. Lk. 22, 58. Jo. 18, 18, 25.

And after a little while, when he was gone out into the porch, another maid saw him, and she said to them that were there :

« This man also was with Jesus of Nazareth. »

And again a maid-servant seeing him, began to say to the standers-by :

« This is one of them. »

But he denied again.

Now the servants and the officers were standing there, having made a fire of coals ; for it was cold : and they were warming themselves ; and Simon Peter also was with them, standing and warming himself. They said therefore to him :

« Art not thou also one of His disciples ? »

Again he denied with an oath, and said :

« I am not. I know not the Man. »

And after a little while another seeing him, said :

« Thou also art one of them. »

But Peter said :

« O man, I am not. »

307. The third denial. Mt. 26, 73-75. Mk. 14, 70-72.
Lk. 22, 59-62. Jo. 18, 26-27.

And after the space of about one hour another confidently affirmed, saying :

« Of a truth, this man was also with Him : for he is a Galilean. »

But Peter said :

« Man, I know not what thou sayest. »

They that stood by came, and said to Peter :

« Surely thou also art one of them ; for thy speech betrayeth thee. »

Then he began to curse and to swear that he knew not the Man :

« I know not this Man of whom you speak. »

One of the servants of the high-priest (a kinsman to him whose ear Peter cut off) saith to him :

« Did not I see thee in the garden with Him ? »

Peter therefore denied again.

And immediately as he was yet speaking the cock crew again. And the Lord, turning looked on Peter. And Peter remembered the word that Jesus had said to him : « Before the cock crow twice, thou shalt thrice deny Me. » And he began to weep. And he went out, and wept bitterly.

308. The confirmation of the sentence. Mt. 27, 1-2.
Mk. 15, 1. Lk. 22, 66-71 ; 23, 1.

And straightway when morning was come, all the chief priests held a consultation with the ancients of the people and the scribes, and the whole council, against Jesus, that they might put Him

to death. And they brought Him into their council, saying :

« If Thou be Christ, tell us. »

And He saith to them :

« If I shall tell you, you will not believe Me : And if I shall also ask you, you will not answer Me, nor let Me go. But hereafter the Son of man shall be sitting on the right hand of the power of God. »

Then said they all :

« Art Thou then the Son of God ? »

Who said :

« You say that I am. »

And they said :

« What need we any further testimony ? For we ourselves have heard it from His own mouth. »

And the whole multitude of them rising up, they bound Jesus, and led Him away, and delivered Him up to Pilate the governor.

309. The end of Judas: Mt. 27, 3-6. Act. 1, 18.

Then Judas, who betrayed Him, seeing that He was condemned ; repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying :

« I have sinned, in betraying innocent blood. »

But they said :

« What is that to us ? Look thou to it. »

And casting down the pieces of silver in the temple, he departed : and went and hanged himself with an halter. And being hanged, he burst asunder in the midst, and all his bowels gushed out. But the chief priests having taken the pieces of silver, said :

“It is not lawful to put them into the treasury, because it is the price of blood.”

310. The field of blood. Mt. 27, 7-10. Act. 1, 18-19.

And after they had consulted together, they bought with them the potter’s field, to be a burying-place for strangers. And he indeed hath possessed a field of the reward of iniquity. And it became known to all the inhabitants of Jerusalem. For this cause that field was called in their tongue Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying :

“And they took the thirty pieces of silver, the price of Him that was prized, whom they prized of the children of Israel. And they gave them unto the potter’s field, as the Lord appointed to me” (Jer. 32, 6-9. Zach. 11, 13).

III.—The civil tribunal.

311. The evasions of the governor. Jo. 18, 28-32.

Then they led Jesus from Caiphas to the governor’s hall. And it was morning ; and they went not into the hall, that they might not be defiled,¹⁾ but that they might eat the pasch. Pilate therefore went out to them and said :

“What accusation bring you against this man ?”
They answered and said to him :

1) They pretended to fear an imaginary defilement and did not shrink from a murder.

« If he were not a malefactor, we would not have delivered Him up to thee. »

Pilate therefore said to them :

« Take Him you, and judge Him according to your law. »

The Jews therefore said to him :

« It is not lawful for us to put any man to death.¹⁾ »

That the word of Jesus might be fulfilled which He said, signifying what death He should die.

312. The accusations of the Sanhedrin. Lk. 23, 2.

And they began to accuse Him, saying :

« We have found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that He is Christ the king. »

313. The secret questioning. Mt. 27, 11. Mk. 15, 2. Jo. 18, 33-38.

Pilate therefore went into the hall again, and called Jesus, and Jesus stood before the governor, and the governor asked Him, saying :

« Art Thou the king of the Jews ? »²⁾

Jesus answered :

« Sayest thou this thing of thyself, or have others told it thee of Me ? »

Pilate answered :

« Am I a Jew ? Thy own nation and the chief

1) The Romans had taken from the Jews the right of capital punishment. It was thus that Christ ordained to be crucified according to the prophecies, for the Jews did not know this manner of execution.

2) Probably Pilate had felt the irresistible influence of the majesty of the Word made flesh.

priests have delivered Thee up to me : what hast Thou done ? »

Jesus answered :

« My kingdom is not of this world. If My kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews : but now My kingdom is not from hence. »

Pilate therefore said to Him :

« Art Thou a king then ? »

Jesus answered :

« Thou sayest that I am a king. For this was I born, and for this came into the world, that I should give testimony to the truth. Every one that is of the truth, heareth My voice. »

Pilate saith to Him :

« What is truth ? ¹⁾ »

314. New accusations of the sanhedrin. Mt. 27, 12-14. Mk. 15, 3-5. Lk. 23, 4-7. Jo. 18, 38.

And when he had said this, Pilate went out again to the Jews, to the chief priests and to the multitudes, and said to them :

« I find no cause in Him. »

And when He was accused by the chief priests and ancients in many things, He answered nothing. And Pilate again asked Him, saying :

« Answerest Thou nothing ? Behold in how many things they accuse Thee. Dost Thou not hear how great testimonies they allege against Thee ? »

But Jesus no more answered him anything, not

1) The same despairing question lies on the lips of the greater part of mankind.

even to one word, so that Pilate marvelled greatly. But they were more earnest, saying :

« He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place. »

But Pilate hearing Galilee, asked if the man were of Galilee ? And when he understood that He was of Herod's jurisdiction, he sent Him away to Herod, who was also himself at Jerusalem in those days.

315. Christ before Herod. Lk. 23, 8-12.

And Herod seeing Jesus, was very glad, for he was desirous for a long time to see Him, because he had heard many things of Him, and he hoped to see some sign wrought by Him. And he questioned Him in many words. But He answered him nothing.¹⁾ And the chief priests and the scribes stood by, earnestly accusing Him. And Herod with his army set Him at nought, and mocked Him, putting on Him a white garment,²⁾ and sent Him back to Pilate. And Herod and Pilate were made friends that same day : for before they were enemies one to another.

316. "I will chastise Him." Lk. 23, 13-16.

And Pilate calling together the chief priests, and the magistrates, and the people, said to them :

1) Herod was a slave of his own passions. He had rewarded a dancing girl with the head of the Baptist. He now wants Christ to act the magician to amuse his court. No wonder then that the pure lips of Our Lord refuse to answer even with one word.

2) To deride Him as a fool and a mock-king.

« You have presented unto me this man, as one that perverteth the people, and behold I having examined Him before you, find no cause in this man in those things wherein you accuse Him. No, neither Herod. For I sent you to him, and behold nothing worthy of death is done to Him. I will chastise Him therefore, and release Him. »

317. "Barabbas or Jesus." Mt. 27, 15-18. Mk. 15, 6-10. Lk. 23, 17. Jo. 18, 39-40.

Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would, whomsoever they demanded. And he had then a notorious prisoner, called Barabbas. Now Barabbas was a robber, lying bound with them that had made insurrection, men who in the insurrection had committed murder. And when the multitude was come up, they began to ask him to do as he was wont to do unto them. They therefore being gathered together, Pilate said to them :

« You have a custom that I should release one unto you at the pasch. Whom will you that I release to you, Barabbas, or Jesus the king of Jews, who is called Christ ? »

For he knew that for envy the high-priests had delivered Him.

318. Pilate's wife. Mt. 27, 19.

And as he was sitting in the place of judgment, his wife sent to him, saying :

« Have thou nothing to do with that just man.

For I have suffered many things this day in a dream because of Him. »

319. "Release unto us Barabbas!" Mt. 27, 20-21.
Mk. 15, 11. Lk. 23, 18-19. Jo. 18, 40.

But the chief priests and the ancients persuaded the people, that they should ask Barabbas, and make Jesus away. And the governor answering, said to them :

« Which will you of the two to be released unto you ? »

But the whole multitude together cried out, saying:

« Away with this Man and release unto us Barabbas. »

Who for a certain sedition made in the city, and for a murder, was cast into prison.

320. "What shall I do then with Jesus?" Mt. 27, 22-23. Mk. 15, 12-14. Lk. 23, 20-22.

And Pilate again spoke to them, desiring to release Jesus :

« What shall I do then with Jesus that is called Christ ? »

But they all cried again, saying :

« Crucify Him, crucify Him. »

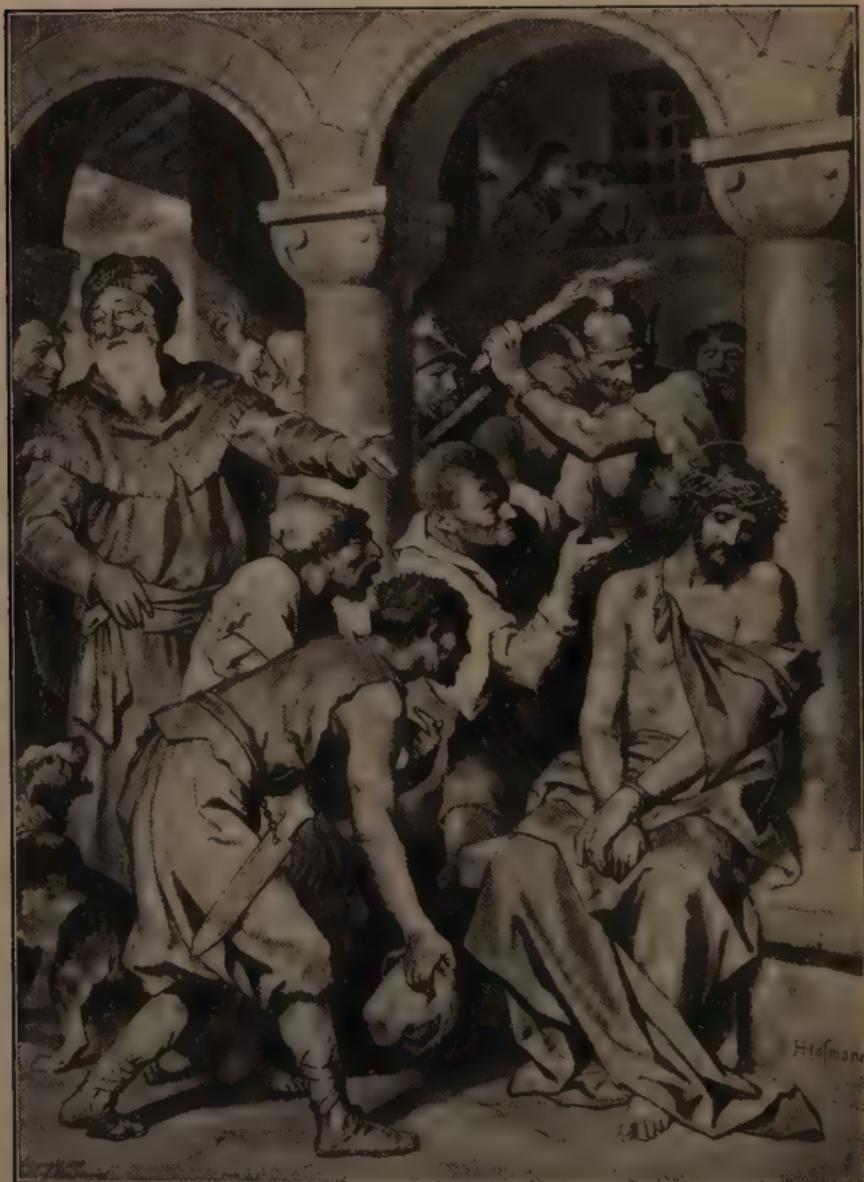
And he said to them the third time :

« Why, what evil hath this man done ? I find no cause of death in Him. I will chastise Him therefore, and let Him go. »

But they were more instant with loud voices requiring that He might be crucified, saying :

« Crucify Him. »

And their voices prevailed.



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"Hail, king of the Jews".

321. Barabbas is released. Mt. 17, 26. Mk. 15, 15.
Lk. 23, 24-25.

And Pilate wishing to content the multitude, gave sentence that it should be as they required. And he released unto them Barabbas who for murder and sedition had been cast into prison, whom they had desired : but Jesus He delivered up to their will.

322. Christ is scourged and crowned with thorns.
Mt. 27, 26-30. Mk. 15, 16-19. Jo. 19, 1-3.

Then Pilate therefore took Jesus, and scourged Him.¹⁾

And the soldiers of the governor taking Jesus, led Him away into the court of the palace, and they call together unto Him the whole band. And stripping Him, they put a scarlet cloak about Him. And platting a crown of thorns, they put it upon His head, and a reed in His right hand. And they came to Him, and bowing the knee before Him, they mocked Him. And they began to salute Him saying :

« Hail, king of the Jews. »

And they struck Him with their hands. And spitting upon Him, they took the reed, and they smote Him with the reed on the head.

1) In these few words we are reminded of that indescribable scene of horror and suffering which almost equals the crucifixion itself.

323. "Behold the man." Jo. 19, 4-7.

Pilate therefore went forth again, and saith to them :

« Behold I bring Him forth unto you, that you may know that I find no cause in Him. »

(Jesus therefore came forth bearing the crown of thorns, and the purple garment.) And he saith to them :

« Behold the Man. »

When the chief priests therefore and the servants had seen Him, they cried out, saying :

« Crucify Him, crucify Him. »

Pilate saith to them :

« Take Him you, and crucify Him ; for I find no cause in Him. »

The Jews answered him.

« We have a law ; and according to the law He ought to die, because He made Himself the Son of God. » ¹⁾

324. Is He the Son of God ? Jo. 19, 8-11.

When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus :

« Whence art Thou ? »

But Jesus gave him no answer. Pilate therefore saith to Him :

« Speakest Thou not to me ? knowest Thou not that I have power to crucify Thee, and I have power to release Thee ? »

¹⁾ Christ therefore dies because He says what He had proved by his deeds : that He is the Son of God.

Jesus answered :

« Thou shouldest not have any power against Me, unless it were given thee from above. Therefore he that hath delivered Me to thee, hath the greater sin. »

325. The last effort of the governor. Jo. 19, 12-15.

And from henceforth Pilate sought to release Him. But the Jews cried out, saying :

« If thou release this man, thou art not Cæsar's friend. For whosoever maketh Himself a king, speakest against Cæsar. »

Now when Pilate had heard these words, he brought Jesus forth ; and sat down in the judgment-seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha. And it was the paraseve of the pasch, about the sixth hour,¹⁾ and he saith to the Jews :

« Behold your king. »

But they cried out :

« Away with Him, away with Him, crucify Him. »

Pilate saith to them :

« Shall I crucify your king ? »

The chief priests answered :

« We have no king but Cæsar. »

326. The sentence of crucifixion. Mt. 27, 24-26.
Mk. 15, 15. Lk. 23, 25. Jo. 19, 16.

And Pilate seeing that he prevailed nothing : but that rather a tumult was made ; taking water washed his hands before the people, saying :

1) This is about midday.

« I am innocent of the blood of this just man : look you to it. »

And the whole people answering said :

« His blood be upon us, and upon our children. »¹⁾

Then he released to them Barabbas, and having scourged Jesus, delivered Him unto them to be crucified. And they took Jesus, and led him forth.

IV.—The execution.

A. Christ is crucified.

327. Simon of Cyrene. Mt. 27, 31-32. Mk. 15, 20-21. Lk. 26, 26. Jo. 19, 17.

And after they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and led Him away to crucify Him. And bearing His own cross He went forth to that place which is called Calvary, but in Hebrew Golgotha. And going out they found a man of Cyrene, named Simon who passed by, coming out of the country, the father of Alexander and Rufus. Him they forced to take up His cross. And they laid the cross on him to carry after Jesus.

328. The women of Jerusalem. Lk. 23, 27-32.

And there followed Him a great multitude of people and of women who bewailed and lamented Him. But Jesus turning to them said :

1) Five years hence on this same place thousands of Jews will be scourged to death and crucified. The full punishment comes forty years later when the greater part of the poor Jewish people perishes.

« Daughters of Jerusalem, weep not over Me, but weep for yourselves, and for your children.¹⁾ For behold the days shall come, wherein they will say : « Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. » Then shall they begin to say to the mountains : « Fall upon us » : and to the hills : « Cover us. » For if in the green wood they do these things, what shall be done in the dry ? »

And there were also two other malefactors led with Him to be put to death.

329. Golgotha. Mt. 27, 33-34 ; 38. Mk. 15, 22-23 ; 25 ; 27-28. Lk. 23, 33-34. Jo. 19, 18.

And they bring Him into the place Golgotha. And they gave Him to drink myrrh wine mingled with gall. And when He had tasted, He would not drink. There they crucified Him. And it was the third hour, and they crucified Him. And with Him they crucify two thieves, the one on His right hand and the other on His left and Jesus in the midst. And the Scripture was fulfilled which saith :

« And with the wicked He was reputed » (Is. 53, 12).

And Jesus said :

« Father, forgive them, for they know not what they do. »

1) Many of them will be eye-witnesses of the destruction of Jerusalem.

330. The title over the cross. Mt. 27, 37. Mk. 15, 26. Lk. 23, 38. Jo. 19, 19-22.

And Pilate wrote the superscription of His accusation also, and he put it upon the cross. And the writing was, This is JESUS OF NAZARETH THE KING OF THE JEWS. This title therefore many of the Jews did read : because the place where Jesus was crucified was nigh to the city : and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate :

Write not : « The king of the Jews », but that He said : « I am the king of the Jews. »

Pilate answered :

« What I have written, I have written. »

331. The casting of lots. Mt. 27, 35-36. Mk. 15, 24. Lk. 23, 34. Jo. 19, 23-24.

The soldiers therefore when they had crucified Him, took His garments (and they made four parts, to every soldier a part) and also His coat. Now the coat was without seam, woven from the top throughout. They said then one to another :

« Let us not cut it, but let us cast lots for it whose it shall be. »

They cast lots upon them, what every man should take. That the scripture may be fulfilled, saying (Ps. 21, 19) :

« They have parted My garments among them : and upon My vesture they have cast lot ».

And the soldiers indeed did these things. And they sat and watched Him there.

B. The death of the Saviour.

332. Blasphemies against Christ dying. Mt. 27, 39-44. Mk. 15, 29-32. Lk. 23, 35-37.

And the people stood beholding. And they that passed by, blasphemed Him, wagging their heads, and saying :

« Vah, Thou that destroyest the temple of God and in three days dost rebuild it ; save Thy own self : if Thou be the Son of God, come down from the cross. »

In like manner also the chief priests with the scribes and ancients mocking, said one to another :

« He saved others ; Himself He cannot save. If He be the king of Israel, let Him now come down from the cross that we may see and we will believe Him. Let Him save Himself, if He be the Christ, the elect of God. He trusted in God ; let Him now deliver Him if He will have Him : for He said : « I am the Son of God. »

And the soldiers also mocked Him, coming to Him, and offering Him vinegar, and saying :

« If Thou be the king of the Jews, save Thyself. »

And with the self-same thing the thieves also, that were crucified with Him, reproached Him.

333. The Good Thief. Lk. 23, 39-43.

And one of those robbers who were hanged, blasphemed Him, saying :

« If Thou be Christ, save Thyself, and us. »

But the other answering, rebuked him, saying :

« Neither dost thou fear God, seeing thou art under the same condemnation ? And we indeed

justly, for we receive the due reward of our deeds : but this man hath done no evil. »

And he said to Jesus :

« Lord, remember Me when Thou shalt come into Thy kingdom. »

And Jesus said to Him :

« Amen I say to thee, this day thou shalt be with Me in paradise. »¹⁾

334. The Mother of Christ and our Mother. Jo. 19, 25-27.

Now there stood by the cross of Jesus, His mother, and His mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His Mother and the disciple standing, whom He loved, He saith to His mother :

« Woman, behold thy son. »

After that He saith to the disciple :

« Behold thy mother. »

And from that hour the disciple took her to his own.

335. The last words. Mt. 27, 45-49. Mk. 15, 33-36.
Lk. 23, 44-45. Jo. 19, 28-29.

And it was almost the sixth hour ; and there was darkness over all the earth until the ninth hour. And the sun was darkened. And about the ninth hour Jesus cried with a loud voice, saying :

« Eloi, Eloi lamma sabacthani ? »²⁾

1) The robber asks a remembrance and he receives eternal life.

2) These are the first words of Psalm 21st. This whole Psalm although written about a 1000 years before the death of Christ is as the vivid description of an eye-witness.

Which is, being interpreted, « My God, my God, why hast Thou forsaken Me ? »

And some of the standers by hearing said :
« Behold He calleth Elias. »

Afterwards Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said :

« I thirst. »

Now there was a vessel set there full of vinegar. And immediately one of them running, took a sponge, and filled it with vinegar ; and put it on a reed, and gave Him to drink, saying :

« Stay, let us see if Elias come to take Him down. »

And the others said :

« Let be, let us see whether Elias will come to deliver Him. »

336. "It is consummated." Mt. 27, 50. Mk. 15, 37.
Lk. 23, 46. Jo. 19, 30.

Jesus therefore when He had taken the vinegar, said :

« It is consummated. »

And Jesus again crying with a loud voice, said :

« Father, into Thy hands I commend My spirit. »

And saying this bowing His head He gave up the ghost.

337. The mourning of nature. Mt. 27, 51-53. Mk. 15, 38. Lk. 23, 45.

And behold the veil of the temple was rent in two¹⁾ from the top even to the bottom, and the

1) The Old-Testament was at an end.

earth quaked ; and the rocks were rent ; and the graves were opened ; and many bodies of the saints that had slept arose. And coming out of the tombs after His resurrection, came into the holy city, and appeared to many.

338. Late repentance. Mt. 27, 54. Mk. 15, 39.
Lk. 23, 47-48.

Now the centurion who stood over against Him seeing what was done, (that crying out in this manner He had given up the ghost,) glorified God, saying :

« Indeed this was a just Man. Indeed this Man was the Son of God. »

And they that were with him watching Jesus, and all the multitude of them that came together to this sight, having seen the earthquake and the things that were done, were sore afraid, saying :

« Indeed this was the Son of God. »

And they returned striking their breasts.

339. The friends of Christ. Mt. 27, 55-56. Mk. 15, 40-41. Lk. 23, 49.

And all His acquaintance stood afar off beholding these things. And there were also many women looking on afar off : among whom was Mary Magdalén, and Mary the mother of James the less and of Joseph, and Salome the mother of the sons of Zebedee. Who when He was in Galilee, followed Him, and ministered to Him, and many other women that came up with Him to Jerusalem.

C. The burial.

340. Christ's side is opened. Jo. 19, 31-37.

Then the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the sabbath day (for that was a great sabbath day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came, and they broke the legs of the first, and of the other that was crucified with Him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it hath given testimony : and his testimony is true. And he knoweth that he saith true ; that you also may believe. For these things were done that scripture might be fulfilled (Ex. 12, 46. Num. 9, 12) : « You shall not break a bone of Him. » And again another scripture saith (Zach. 12, 10.) : « They shall look on Him whom they pierced. »

341. The body is taken down. Mt. 27, 57-59. Mk. 15, 42-46. Lk. 23, 50-53. Jo. 19, 38-40.

And when evening was now come, (because it was the Parasceve, that is, the day before the Sabbath), Joseph of Arimathea, — a city of Judea, — a noble counsellor came, a rich man, good and just, who was also himself looking for the kingdom of God. The same had not consented to their counsel and doings, because he was a disciple of Jesus, but secretly for fear of the Jews. He

came and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that He should be already dead. And sending for the centurion, he asked him if He were already dead. And when he had learned it of the centurion, he gave the body to Joseph. He came therefore, buying fine linen, and took away the body of Jesus.

And Nicodemus also came (he who at first came to Jesus by night), bringing a mixture of myrrh and aloes, about a hundred pounds weight. They took therefore the body of Jesus and having taken it down, they bound it in linen cloths with the spices, as the manner of the Jews is to bury.

342. The body of Christ is buried. Mt. 27, 60. Mk. 15, 46. Lk. 23, 53-54. Jo. 19, 41-42.

« Now there was in the place, where He was crucified, a garden ; and in the garden a new sepulchre, (which Joseph had hewn out in the rock) wherein no man yet had been laid. There then, because of the parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand. And Joseph rolled a great stone to the door of the tomb and departed. And the sabbath drew on.

343. The women prepare ointments. Mt. 27, 61. Mk. 15, 47. Lk. 23, 55-56.

And the women that were come with Him from Galilee, Mary Magdalen and Mary of Joseph, saw the sepulchre, and sitting over against the sepulchre, beheld where and how His body was laid.

And returning, they prepared spices and oint-

ments. And on the Sabbath they rested according to the commandment.

344. The guards of the sepulchre. Mt. 27, 62-66.

And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying :

« Sir, we have remembered, that that seducer said, while He was yet alive : « After three days I will rise again. » Command therefore the sepulchre to be guarded until the third day : lest perhaps His disciples come, and steal Him away, and say to the people, He is risen from the dead : and the last error shall be worse than the first. »

Pilate said to them :

« You have a guard : go, guard it as you know. »

And they departing, made the sepulchre sure, sealing the stone, and setting guards.

THE THIRD CHAPTER.

THE RESURRECTION OF OUR LORD.

I.—Apparitions in Judea.

345. The women and two disciples arrive at the sepulchre. Mt. 28, 1-4. Mk. 16, 1-4. Lk. 24, 1-2, 12. Jo. 20, 1-3.

And when the Sabbath was past, Mary Magdalene, and Mary of James, and Salome brought sweet spices, that they might come and anoint Him.

And very early in the morning the first day of the week, they come to the sepulchre, bringing the spices which they had prepared. And they

arrived, the sun being now risen. And they were saying among themselves :

« Who shall roll us away the stone from the door of the tomb ? »

And behold there was a great earthquake. For an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men.

And looking, the women saw the stone rolled away. For it was very great.

Mary Magdalen saw the stone taken away from the sepulchre. She ran therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them :

« They have taken away the Lord out of the sepulchre, and we know not where they have laid Him. »

Peter therefore and that other disciple went out.

346. The words of the Angels to the women. Mt. 28, 5-7. Mk. 16, 5-7. Lk. 24, 3-8.

Now the women entering into the sepulchre they found not the body of the Lord Jesus. And it came to pass, while they were perplexed thereat, behold two men stood by them in white and dazzling apparel. And as they were affrighted, and bowed down their faces to the earth, the young man sitting on the right side saith to them :

« Be not affrighted. I know you seek Jesus of Nazareth, who was crucified. Why seek you the living with the dead ? He is not here, for He is risen, as He said. Remember how He spoke unto

you, when He was yet in Galilee, saying : « The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day arise again ». Come, and see the place where the Lord was laid. And go quickly, and tell His disciples that He is risen ; and behold He will go before you into Galilee. There you shall see Him, as He told you. »

And they remembered His words.

347. The women flee from the sepulchre. Mt. 28, 8.
Mk. 16, 8.

But they going out, fled from the sepulchre ; for a trembling and fear had seized them. And they said nothing to any one ; for they were afraid.

348. Peter and John come to the sepulchre. Lk. 24, 12. Jo. 20, 3-10.

Peter, therefore, and that other disciple come to the sepulchre.

And they both ran together, and that other disciple did outrun Peter, and came first to the sepulchre. And when he stooped down, he saw the linen cloths lying : but yet he went not in. Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying. And the napkin that had been about his head, not lying with the linen cloths, but apart, wrapt up into one place. Then that other disciple also went in, who came first to the sepulchre : and he saw and believed. For as yet thy knew not the scripture, that He must rise again from the dead. The disciples therefore departed again to their home, wondering in themselves what had come to pass.

349. Christ appears to Mary Magdalen. Mk. 16,
9-11. Jo. 20, 11-18.

But He rising early the first day of the week, appeared first to Mary Magdalen, out of whom He had cast seven devils. But Mary stood at the sepulchre without, weeping. Now as she was weeping, she stooped down, and looked into the sepulchre. And she saw two Angels in white, sitting, one at the head, and one at the feet, where the body of Jesus had been laid. They say to her :

« Woman, why weepest thou ? »

She saith to them : « Who art thou ? »

« Because they have taken away my Lord : and I know not where they have laid Him. »

When she had thus said, she turned herself back, and saw Jesus standing ; and she knew not that it was Jesus.

Jesus saith to her :

« Woman, why weepest thou ? whom seekest thou ? »

She thinking that it was the gardener, saith to Him :

« Sir, if thou hast taken Him hence, tell me where thou hast laid Him : and I will take Him away. »

Jesus saith to her :

« Mary, »

She turning saith to Him :

« Rabboni ! » (which is to say, Master).

Jesus saith to her :

« Do not touch Me, for I am not yet ascended to my Father : but go to My brethren, and say to them : « I ascend to My Father and to your Father, to My God and your God. »

Mary Magdalen cometh and telleth the disciples that had been with Him, who were mourning and weeping :

« I have seen the Lord, and these things He said to me. »

And they hearing that He was alive, and had been seen by her, did not believe.

350. Christ appears to the women who go to tell the Apostles what they have seen. Mt. 28, 8-10. Lk. 24, 9-11.

Mary Magdalen and Joanna, and Mary of James, and the other women that were with them, returned from the sepulchre with fear and great joy, running to tell His disciples. And behold Jesus met them, saying :

« All hail. »

But they came up, and took hold of His feet, and adored Him. Then Jesus said to them :

« Fear not. Go tell my brethren that they go into Galilee, there they shall see Me. »

They ran and came to tell these things to the Apostles, and to all His other disciples who were mourning and weeping, saying :

« We have seen the Lord and the angels, and these things they have said to us. »

And they hearing that He was alive, and had been seen by them, did not believe. And these words seemed to them as idle tales.

351. The soldiers are bribed. Mt. 28, 11-15.

Who when they were departed, behold some of the guards came into the city, and told the chief

priests all things that had been done. And they being assembled together with the ancients, taking counsel, gave a great sum of money to the soldiers, saying :

« Say you, His disciples came by night, and stole Him away when we were asleep. And if the governor shall hear of this, we will persuade Him, and secure you. »

So they taking the money, did as they were taught : and this word was spread abroad among the Jews even unto this day.

352. Christ appears on the way to Emmaus. Mk. 16, 12-13., Lk. 24, 13-35.

And behold, after this two of them went the same day to a town which was sixty furlongs¹⁾ from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And it came to pass, that while they talked and reasoned with themselves, Jesus Himself in another shape also drawing near went with them walking. But their eyes were held that they should not know Him. And He said to them :

« What are these discourses that you hold one with another as you walk, and are sad ? »

And the one of them, whose name was Cleophas, answering, said to Him :

« Art Thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days ? »

To whom He said :

1) About 6 miles.



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And their eyes were opened, and they knew Him.

« What things ? »

And they said :

« Concerning Jesus of Nazareth, who was a prophet, mighty in work and word before God and all the people. And how our chief priests and princes delivered Him to be condemned to death, and crucified Him. But we hoped that it was He that should have redeemed Israel : and now besides all this, today is the third day since these things were done. Yea, and certain women also of our company affrighted us, who before it was light were at the sepulchre. And not finding His body, came, saying that they had also a vision of angels, who say that He is alive. And some of our good people went to the sepulchre : and found it so as the women had said, but Him they found not. »

Then He said to them :

« O foolish, and slow of heart to believe in all things which the prophets have spoken. Ought not Christ to have suffered these things, and so to enter into His glory ? »

And beginning at Moses and all the prophets, He expounded to them in all the scriptures the things that were concerning Him. And they drew nigh to the town whither they were going : and He made as though He was going farther. But they constrained Him, saying :

« Stay with us, because it is towards evening, and the day is now far spent. »

And He went in with them. And it came to pass, whilst He was at table with them, He took bread, and blessed and brake, and gave to them. And their eyes were opened, and they knew Him ;

and He vanished out of their sight. And they said one to the other :

« Was not our heart burning within us, whilst He spoke in the way, and opened to us the scriptures ? »

And rising up the same hour they went back to Jerusalem : and they found the eleven gathered together, and those that were with them, saying :

« The Lord is risen indeed, and hath appeared to Simon. »

And they told what things were done in the way, and how they knew Him in the breaking of bread. Neither did they believe them.

353. Christ appears to the assembly of Apostles.

Mk. 16, 14. Lk. 24, 36-45. Jo. 20, 19-23.

Now whilst they were speaking these things, when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, at length while they were at table, Jesus stood in the midst of them, and saith to them :

« Peace be to you ; it is I, fear not. »

But they being troubled and frighted, supposed that they saw a spirit. And He said to them :

« Why are you troubled, and why do thoughts arise in your hearts ? See My hands and feet, that it is I Myself ; handle, and see : for a spirit hath not flesh and bones, as you see Me to have. »

And when He had said this, He shewed them His hands and feet and His side. But while they yet believed not and wondered for joy, He said :

« Have you here anything to eat ? »

And they offered Him a piece of a broiled fish, and a honeycomb. And when He had eaten before them, taking the remains He gave to them. The disciples therefore were glad, when they saw the Lord. And He said to them :

« These are the words which I spoke to you while I was yet with you, and all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning Me. »

Then He opened their understanding, that they might understand the scriptures. He said therefore to them again :

« Peace be to you. As the Father hath sent Me, I also send you. »

When He had said this, He breathed on them ; and He said to them :

« Receive ye the Holy Ghost : Whose sins you shall forgive, they are forgiven them : and whose sins you shall retain, they are retained. »¹⁾

354. The apparition to St. Thomas. Jo. 20, 24-29.

Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him :

« We have seen the Lord. »

But he said to them :

« Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe. »

1) The power to forgive sins could not be given more explicitly.

And after eight days, again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said :

« Peace be to you. »

Then He saith to Thomas :

« Put in thy finger hither, and see My hands, and bring hither Thy hand and put it into My side ; and be not faithless, but believing. »

Thomas answered, and said to Him :

« My Lord, and my God. »

Jesus saith to Him :

« Because thou hast seen Me, Thomas, thou hast believed : blessed are they that have not seen, and have believed. »

II. Apparitions in Galilee.

355. The miraculous draught of fishes and the meal beside the lake. Jo. 21, 1-14.

After this Jesus shewed Himself again to the disciples at the sea of Tiberias. And He shewed Himself after this manner. There were together Simon Peter, and Thomas who is called Didymus, and Nathanael who was of Cana of Galilee, and the sons of Zebedee, and two others of His disciples.

Simon Peter saith to them :

« I go a-fishing. »

They say to him :

« We also come with thee. »

And they went forth and entered into the ship ; and that night they caught nothing. But when morning was come, Jesus stood on the shore : yet

the disciples knew not that it was Jesus. Jesus therefore said to them :

« Children, have you any meat ? »

They answered Him :

« No ».

He saith to them :

« Cast the net on the right side of the ship, and you shall find. »

They cast therefore, and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved, said to Peter :

« It is the Lord. »

Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked) and cast himself into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes. As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. Jesus saith to them :

« Bring hither of the fishes which you have now caught. »

Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken.

Jesus saith to them :

« Come and dine. »

And none of them who were at meat, durst ask Him :

« Who art Thou ? »

Knowing that it was the Lord. And Jesus cometh and taketh bread, and giveth them, and fish in

like manner. This is now the third time that Jesus was manifested to His disciples after He was risen from the dead.

356. Christ confers the primacy on Peter and predicts his martyrdom. Jo. 21, 15-23.

When therefore they had dined, Jesus saith to Simon Peter :

« Simon son of John, lovest thou Me more than these ? »

He saith to Him :

« Yea Lord, Thou knowest that I love Thee. »

He saith to him :

« Feed My lambs. »

He saith to him again :

« Simon son of John, lovest thou Me ? »

He saith to Him :

« Yea, Lord, Thou knowest that I love Thee. »

He saith to him :

« Feed My lambs. »

He said to him the third time :

« Simon son of John, lovest thou Me ? »

Peter was grieved, because He had said to him the third time, Lovest thou Me ? And he said to Him :

« Lord, Thou knowest all things : Thou knowest that I love Thee. »

He said to him :

« Feed My sheep. Amen, amen, I say to thee : when thou wast younger, thou didst gird thyself, and didst walk where thou wouldest. But when thou shalt be old, thou shalt stretch forth thy

hands, and another shall gird thee, and lead thee whither thou wouldest not. »

And this He said, signifying by what death he should glorify God. And when He had said this, He saith to him :

« Follow Me. »

Peter turning about, saw that disciple whom Jesus loved following, who also leaned on His breast at supper, and said : « Lord, who is he that shall betray Thee ? »

Him therefore when Peter had seen, he saith to Jesus :

« Lord, and what shall this man do ? »

Jesus saith to him :

« If I will have him remain till I come, what is it to thee ? follow thou Me. »

This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say to him : He should not die ; but : « If I will have him remain till I come, what is it to thee ? »

357. Christ appears to the eleven Apostles on the mount in Galilee. Mt. 28, 16-20. Mk. 16, 15-18.

And the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And seeing Him they adored ; but some doubted. And Jesus coming spoke to them saying :

« All power is given to Me, in heaven and in earth. »

And He said to them :

« Go ye therefore into the whole world and teach all nations, and preach the gospel to every

creature, all nations : baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you : He that believeth and is baptized, shall be saved ; but he that believeth not shall be condemned. And these signs shall follow them that believe : In My name they shall cast out devils ; they shall speak with new tongues ; they shall take up serpents, and if they shall drink any deadly thing, it shall not hurt them ; they shall lay their hands upon the sick, and they shall recover. And behold I am with you all days, even to the consummation of the world. »¹⁾

358. Other apparitions. Act. 1, 2-3. 1. Cor. 15, 5-8.

To whom (the Apostles) also He shewed Himself after His passion, by many proofs until the day on which He was taken up, for forty days appearing to them, and speaking of the kingdom of God, and that He was seen by Cephas ; and after that by the eleven. Then was He seen by more than five hundred brethren at once : of whom many remain until this present, and some are fallen asleep. After that, He was seen by James, then by all the apostles. And last of all, He was seen also by Me, as by one born out of due time.

1) Because Christ is to remain with His Church this Church cannot fall into error.

III. The Ascension of Our Lord.

359. The last admonitions. Lk. 24, 46-49. Act. 1, 4-8.

And eating together with them, He commanded them, that they should not depart from Jerusalem, but should wait for the promise of the Father, saying :

“ I send the promise of My Father upon you : but stay you in the city, till you be clothed with power from on high. Which you have heard by My mouth : for John indeed baptized with water, but you shall be baptized with the Holy Ghost not many days hence. »

They therefore who were come together, asked Him, saying :

“ Lord, wilt Thou at this time restore again the kingdom of Israel ? »

But He said to them :

“ It is not for you to know the times or moments, which the Father hath put in His own power. But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea and Samaria, and even to the uttermost part of the earth. Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day ; and that repentance and the remission of sins should be preached in His name unto all nations, beginning at Jerusalem. And you are witnesses to these things. »

360. Christ goes up to heaven. Mk. 16, 19-20. Lk. 24, 50-53. Act. 1, 9-12.

And when He had said these things, He led them out a far as Bethania, and lifting up His hands he blessed them. And it came to pass ; whilst He blessed them and while they looked on, He departed from them, and He was raised up, and was carried up to heaven. And a cloud received Him out of their sight. And the Lord Jesus was taken up to heaven, and sitteth on the right hand of God.

And while they were beholding Him going up to heaven, behold two men stood by them in white garments who also said :

« Ye men of Galilee, why stand you looking up to heaven ? This Jesus who is taken up from you into heaven, shall so come as you have seen Him going into heaven. »

Then they adoring went back into Jerusalem with great joy, from the mount that is called Olivet, which is nigh Jerusalem, within a sabbath day's journey. And they were always in the temple praising and blessing God. Amen.

But they going forth, preached everywhere, the Lord working withal, and confirming the word with signs that followed.

361. The epilogue of the Gospel of St. John. Jo. 20, 30-31 ; 21, 24-25.

Many other signs also did Jesus in the sight of His disciples, which are not written in this book. But these are written that you may believe that JESUS IS THE CHRIST : THE SON OF GOD ;

and that believing you may have life in His name.

This (the Author) is that disciple who giveth testimony to these things, and hath written these things : and we know that his testimony is true. But there are also many other things which Jesus did, which if they were written every one, the world itself, I think, would not be able to contain the books that should be written.

HARMONY.

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1. Preface of St. Luke				
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6. The canticle of Our Lady			46-55
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12. The message of the Angels to the shepherds			15-20
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20. The massacre of the Innocents	16-18		
21. The return to Nazareth	19-23		
22. Christ among the doctors. Hidden life				2, 39-42
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25. St. John urges to charity and justice				10-14

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33. Christ calls Phillip and Nathanael	43-51
34. The marriage in Cana	2, I-II
35. Christ goes down to Capernaum	12

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36. Christ casts the sellers out of the temple	13-22
37. The weakness of the faith of many	23-25
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40. Last testimony of St. John	22-36
41. St. John is shut up in prison	I-12	I-14	3, I-20	4, I-3
42. At the well of Jacob .....	.....	4, 24	4-26	.....
43. Many Samaritans believe in Christ .....	.....	.....	27-42	.....
44. Jesus comes to Galilee .....	.....	.....	43-35	.....
45. He heals the son of the ruler .....	.....	.....	46-54	.....
46. The kingdom of God .....	.....	.....	.....	.....
47. The calling of the first disciples. The first miraculous draught of fishes	I-13	I-17	I-15	I-15
48. Christ teaches in the synagogue	I-18	I-22	I-20	5, I-II
49. Peter's mother-in-law is cured	I-14-I-15	21-28	4, 31-37
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51. Christ goes into a desert place to pray	35-38	42-43
52. The preaching of Christ throughout Galilee	4, 23	39	14
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55. The calling of Matthew	9-13	13-17	27-32
56. The question of fasting	14-17	18-22	5, 33-39

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57. Christ heals the sick man at the pond	5, 1-18
58. Discourse of Christ to the Pharisees	12, 1-8	23-28	6, 1-5	19-47
59. The disciples pluck ears of corn on the sabbath	9-13	3, 1-5	6-10
60. The cure of the withered hand	14	6	11
61. Plotting of the Pharisees	15-21	7-12	17-19
62. Christ retires to the sea	4, 24-25
63. The calling of the twelve Apostles	5, 1	13-19	12-16
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66. The salt of the earth ; the light of the world	3-12	20-23
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75. The right intention when praying	5-8
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103. Why Christ teaches in parables	10-17	10-12	9-10
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106. The parable of the seed that growth up by itself	26-29
107. The parable of the cockle	24-30
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118. The woman having an issue of blood is healed	20-22	24-34	42-48
119. Out Lord raises the daughter of Jairus	23-26	35-43	49-56
120. Christ cures two blind men	27-31
121. Christ heals a man possessed by the devil	32-34
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130. Christ withdraws with His disciples to Bethsaida	13	30-32	9, 10 6, 1
131. The first miraculous feeding	13-23	33-46	11-17 2-15
132. Christ walks upon the sea	24-33	47-52 16-21
133. Jesus does many miracles	34-36	53-56
134. The crowd returns to Capernaum	22-24
135. The bread of God	25-33
136. I am the bread of life	34-47
137. My flesh is meat indeed	48-59
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150. The necessity of self-denial	24-28	34-39	23-27
151. The transfiguration	9, 1-8	28-36
152. The coming of Elias	10-13	9-12
153. Christ cures the lunatic child	14-17	13-26	37-43

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157. The Jews try to apprehend Christ				37-39
158. The promise of the Holy Ghost				40-44
159. Disagreement among the crowd				45-53
160. Disagreement in the saphedrim				8, 1-11
161. The woman taken in adultery				12-20
162. Christ justifies His doctrine				21-30
163. Whither I go, you cannot come				31-47
164. The Jews are not sons of God				48-59
165. Before Abraham was made I am				9, 1-41
166. Christ cures the man born blind				10, 1-21
167. I am the door, I am the good shepherd				
168. The second prediction of the passion and the resurrection	21-22	30-31	9, 44-45	
169. The stater found in the mouth of the fish	23-26	32-36	46-48	
170. Who is greater in the kingdom of heaven ?	18, 1-5	37-40	49-50	
171. An unknown exorcist	6-9	41-47		
172. Wo to the world because of scandals	48-49			
173. The parable of the salt	10-14			
174. The parable of the one lost sheep	15-20			
175. Reprimanding. Apostolic power. Efficacy of prayer	21-35			
176. The parable of the unmerciful servant				51-56
177. Christ is not well received in Samaria				
178. The vocation of three men. Conditions necessary to follow Christ				57-62
179. The sending out of the seventy-two disciples	8, 18-22	10, 1-12		

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181. He that heareth you, heareth Me	16
182. The return of the disciples	17-20
183. Rejoicing of Jesus' Heart	25-30	21-24
184. The parable of the good Samaritan	25-37
185. Martha and Mary	38-42
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191. The sign of Jonas the prophet	38-42	27-28
192. The eye the lamp of the body	16, 29-32
193. Christ declaimes the Pharisees and the scribes	33-36
194. The leaven of the Pharisees	ii, 37-54
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196. Put aside the care for temporal things	13-21
197. The parable of the watchful servants	22-34
198. The parable of the faithful steward and the unfaithful servant	35-40
199. The signs of the times	41-48
200. The parable of the barren fig-tree	49-59
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202. The parable of the mustard-seed and the leaven	10-17
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206. Exhortation to humility and charity			7-14
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209. The parable of the salt			34-35
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211. The parable of the prodigal son			11-32
212. The parable of the faithless steward			16, 1-13
213. The avaricious Pharisees are rebuked			14-18
214. The parable of doves and Lazarus			19-31
215. Lazarus falls sick and dies			II, 1-16
216. The sorrow of Martha and Mary			17-37
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218. The rulers resolve to put Christ to death			47-53
219. Christ seeks safety in Ephrem			54-56
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223. When shall the kingdom of God come ?			20-37
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228. The rich young man	16-22	17-22	18-23
229. The danger of riches	23-30	23-31	24-30
230. The parable of the labourers hired for the vineyard	20, 1-16	32-34	31-34
231. The third prophecy about the passion	17-19	35-45	20-28
232. The ambitions of the sons of Zebedee				

	Mt.	Mk.	Lk.	Jo.
233. Christ comes to Jericho and is received by Zacheus	10,46	18,35-37 19, 1-10	18,35-37 19, 1-10	1-4
234. The parable of the pounds	20,29-34	46-52	18,38-43	1-8
235. Two blind men are cured	26, 6-13	14, 3-9	12, 1-11	1-11
236. Mary anoints our Lord	21, 1-9	11, 1-10	19,29-40	12-19
237. The entry into Jerusalem	21, 1-9	11, 1-10	19,29-40	12-19
238. Our Lord weeps over Jerusalem	21, 1-9	11, 1-10	19,29-40	12-19
239. Christ enters the city and the temple	10-17	11	41-44	1-4
240. The fig-tree is cursed	18-19	12-14	1-8	1-8
241. Christ drives the buyers and sellers out of the temple	12-13	15-19	45-48	1-8
242. Certain gentiles want to see Christ	20-22	20-26	1-8	1-8
243. The withered fig-tree. The power of faith and of prayer	23-27	27-33	20, 1-8	1-8
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263. Watch! The parable of the snare and the thief	42-44	33	34-36
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